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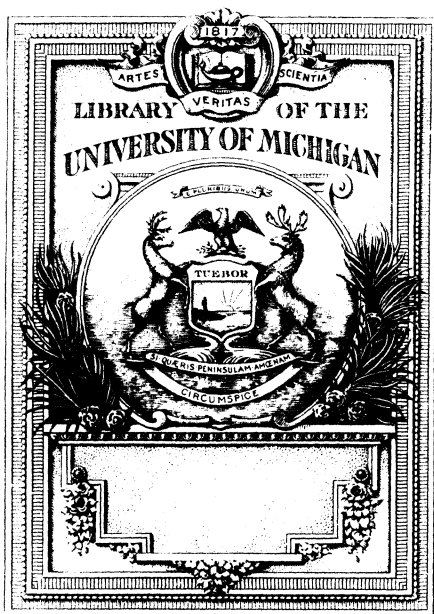
BRIGGS

PROGRESSING
PHILIPPINES

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THE PROGRESSING PHILIPPINES

By CHARLES W. BRIGGS

Missionary in Panay and Negros, 1900-1910



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DEDICATED

TO THE DEAR MEMORY OF
OUR TWO BOYS

Robert Mott and Everet Orison

BOTH BORN IN THE PHILIPPINES, THE
ONE BURIED AT MARIVELES, LUZON,
THE OTHER AT JARO, ILOILO, PANAY

281929

FOREWORD

THIS little book has been definitely prepared as a text-book for mission-study classes. Its conclusions are based upon ten years of missionary experience in the Philippines, 1900-1910. A painstaking effort has been made to bring the information culled from government and mission Board reports down to date. Those wishing a fuller statement of any topic herein discussed are referred to the ample literature now available on Philippine matters.

The friendship of many Filipinos of all classes has proved so priceless a boon that it is a pleasure thus to introduce those friends, their country, and their needs to all who are interested in the spiritual interpretation of Philippine affairs.

Special indebtedness is hereby acknowledged to Dr. David P. Barrows, formerly head of the Bureau of Ethnology of the Insular Government, later Superintendent of Education for the Philippines, for the main outlines followed in the summary of Philippine history. His "History of the Philippines," prepared as a text-book for Filipino students in the government high schools, is the best treatise on that subject in print.

Its interdict by the Catholic hierarchy in the Philippines should only serve to commend it to all earnest students of Philippine conditions.

The largest indebtedness for the views herein expressed is hereby acknowledged to the group of Filipino men with whom it was ever a joy to work in loving fellowship. The attempt has been made herein to express their convictions.

For many of the pictures which appear in this volume the author is indebted to the kindness of the American Bible Society, the Missionary Society of the Methodist Episcopal Church, the Home, Frontier, and Foreign Missionary Society of the United Brethren in Christ, the American Baptist Foreign Mission Society, the Board of Foreign Missions of the Presbyterian Church, and of the Editorial Board of *Missions*, who willingly furnished material from which selection might be made.

BALLSTON SPA, N. Y., April 17, 1913.

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RULES FOR PRONOUNCING FILIPINO NAMES

As a general rule, Philippine words of two syllables accent the last syllable: Cebú, Samár, Luzón, Bohól; but Négros (a Spanish word) accents the first syllable.

Words of more than two syllables generally accent the penultima, or syllable next to the last one: Mindanáó, Tagálog, Pampángo, Bukídnon.

The vowel sounds are always as follows:

a as in father.

e as in reign.

i as in machine.

o as in only.

u as oo in moon.

y like ee in sheen.

j is always equivalent to *h*.

ll equivalent to *ly*.

There are no true diphthongs in Filipino words; in cases where two vowels come together they are pronounced distinctly as if separate: Iloílo, pronounced *Eelo-Eelo*; Panay, pronounced *Päh-näh-ee*.

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THE PROGRESSING PHILIPPINES

CHAPTER I

The Archipelago

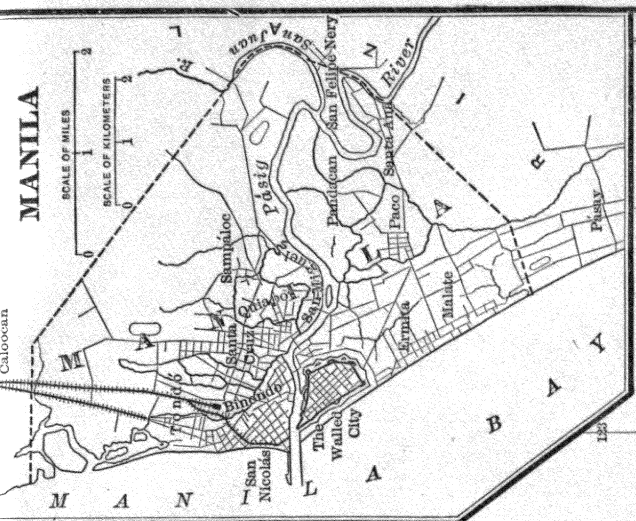
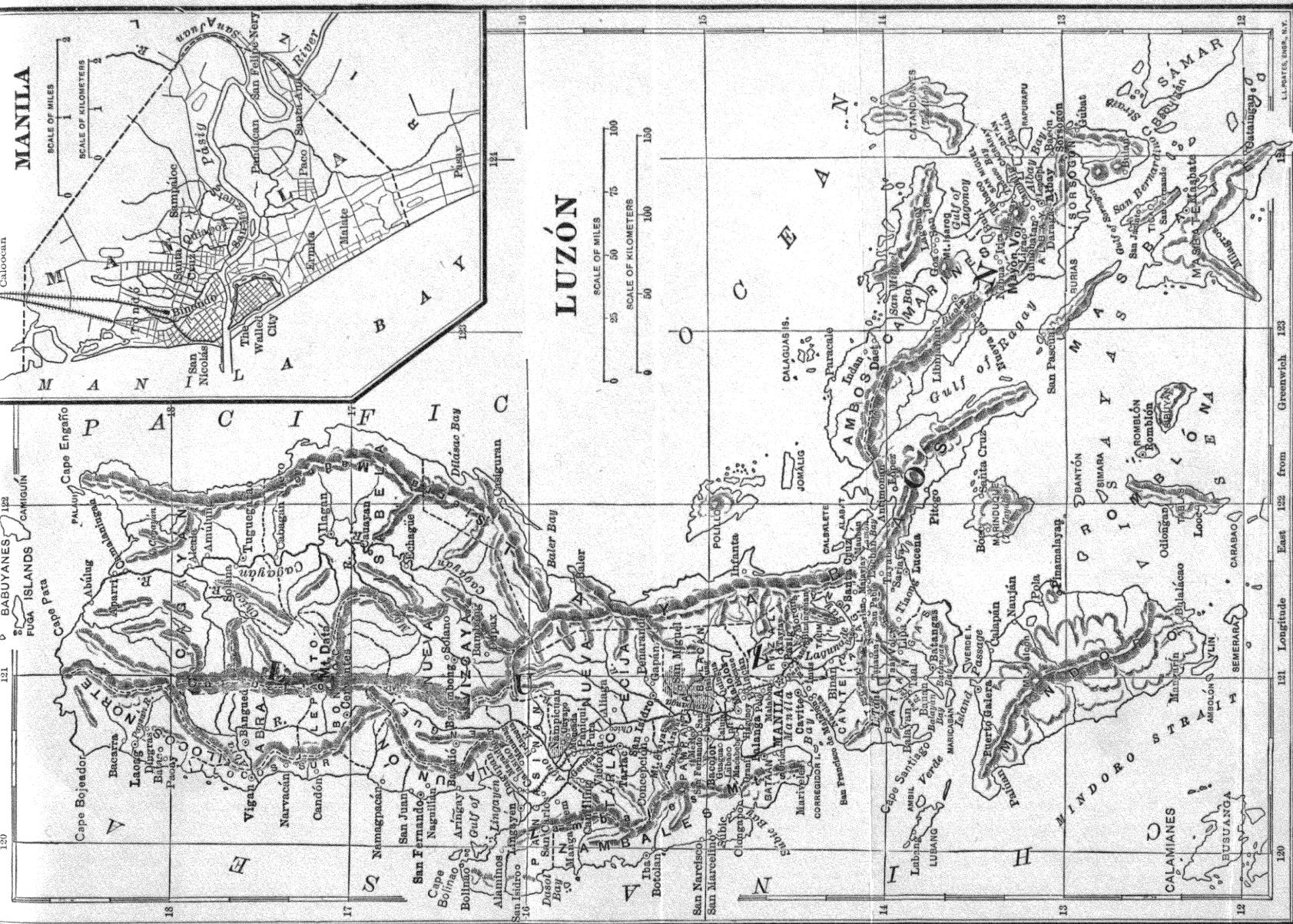
THE Philippines lie in a triangular area between the South China Sea and the Pacific, extending one thousand miles north and south, and with a maximum breadth of seven hundred miles. The Islands are five thousand, five hundred miles west from Honolulu, five hundred miles southeast from China, one thousand miles south from Japan, and one thousand miles north from Australia. The latitude is that of Burma and southern India, or of Venezuela and the Canal Zone. The longitude is such that when it is noon at Washington, it is ten o'clock the next morning at Manila.

The archipelago consists of three thousand, one hundred and forty-one islands. Three-fourths of these have areas of less than a square mile. More than half of this number have names, and three hundred are inhabited. There are eleven large islands, which arrange themselves in three groups, according to language and cultural conditions: Luzon and Mindoro;

the Visayas, including Panay, Negros, Cebu, Bohol, Leyte, Samar, and Masbate; and Mindanao and Palawan, also called Paraguas on the Spanish maps.

The aggregate area of the Islands is one hundred and fifteen thousand square statute miles, i. e., greater than the combined areas of New York, Pennsylvania, New Jersey, and Delaware; or about the size of Great Britain and Ireland. Japan has twenty-eight thousand more square miles in her area. Of the larger islands, the area of Mindanao is unknown, and it is possibly the largest island. Luzon has about forty-one thousand square miles.

The population, according to the census of 1903, is seven million, six hundred and thirty-five thousand, four hundred and twenty-six. Of this number, according to the census report, "six million, nine hundred and eighty-seven thousand, six hundred and eighty-six enjoy a considerable degree of civilization, while the remainder, six hundred and forty-seven thousand, seven hundred and forty, consists of wild people." This is about the population of the State of New York. Japan, with practically the same area as the Philippines, has a population of forty-five million. The Philippines are capable of supporting a larger population than Japan. The realization of this possibility awaits the developing of the agricultural resources of the Islands, the suppression of feuds among the mountain people, and the sanitary regeneration of the archipelago. The annual birth-rate is high, averaging from 1876-1898 47.9 per thousand. The death-rate was 39.7 for the same period. This death-rate is eighty-two per cent



100-100000

higher than in the United States. It is, however, exceeded by most of the provinces of British India, and by Singapore. In spite of recurrent epidemics of cholera, from 1876-1898 the population increased 8.8 per thousand per annum. Filipino families are large, but the infant death-rate is frightfully high.

Although there are a few plains, notably that of Pampanga between Manila Bay and Lingayen Gulf, the archipelago as a whole may be considered as a mass of mountains. In reality it is a mountainous region, rising above the floor level of the China and interisland seas. All these seas are relatively shallow. The archipelago was formerly a great mountainous section of the ancient continent known to the geologists as Eurasia, submerged far back in prehistoric time, and later upheaved to its present level. The process of upheaval is believed to continue yet, and is especially evident on the west coast of the archipelago. As a consequence of its origin, the surface rock of the Philippines is of two kinds—limestone and lava. The former predominates at the surface. In some localities the limestone has been transformed into marble, as on Romblon. The limestone is a mass of fossils of still living forms of sea organisms, attesting the relative recency of the upheaval from sea bottom.

Volcanoes and earthquakes identify the archipelago geologically with the great fault region that extends from the Aleutian Islands, through Japan, to New Guinea. Extinct volcanoes are many, while twenty are still active. Taal, near Manila, is the most violent

in its recent eruptions, as late as 1910 having destroyed thousands of lives. Manila has few buildings higher than three stories, and many of these are cracked, and many have been wrecked by earthquakes. Hot springs, in places far removed from active volcanoes, are an evidence of cooling lava masses and of subterranean heat. Mayon, in southeastern Luzon, is thus described by Doctor Becker: "It is possibly the most symmetrically beautiful volcanic cone in the world, and at times its crater is almost infinitesimal, so that the meridional curve of the cone is continuous almost to its axis." Its height is about nine thousand feet. Canlaon, in Negros, though not so symmetrical, is a beautiful mass, rising eight thousand feet through the forest that surrounds its sturdy base, and has the advantage of being easily scaled to the crater rim. Its name signifies, "Belonging to Laon," the ancient Visayan name of the deity.

Mountain ranges, reaching the height of from four thousand to eight thousand feet, extend in the general direction from north to south through the larger islands, and can be traced under the seas between the islands. These mountains are so rugged, and the passes through them are so difficult on account of streams and the tangle of tropical jungle growth, that there has been practically no intercommunication across them. One of the interesting results is that the people on opposite sides of mountain ranges speak different dialects.

Rivers and streams abound, as the mountains cause a heavy rainfall from the trade-winds laden with ocean

evaporation. The largest river in the Islands is the Rio Grande de Cagayan, flowing north through eastern Mindanao. The Cagayan, in northern Luzon, is second in size. Most of the streams are short, but their number and the volume of water they discharge impress the traveler with wonder. A journey of fifty miles along the coast of any of the larger islands involves the fording of a river every two or three miles, with here and there one of considerable depth and width.

Lakes are few in number, doubtless due to the absence of former glacial action. Mindanao and Luzon each have one or more large lakes, but small lakes are almost entirely lacking, except in the craters of volcanoes.

Tropical verdure and jungle growth covers all the islands. Deserts and barren lava beds are unknown in the Philippines. The heavy rainfall and the humid, tropical climate carpet the entire archipelago with a thick vegetation, which ranges from the broad reaches of *cogon*, a wild grass often growing six or more feet high, to the dense forests of timber. The steep mountain slopes, and even the lower regions of the cones of still active volcanoes, are thus covered with a jungle growth. Rattans and other creepers reduce this jungle to a tangle, the only passageways through which are the beds of streams or the winding trails kept open by the mountaineer or foothills peasant, who laboriously cuts through them with his *bolo*, or chopping-knife.

Forests of valuable lumber are less common than report would indicate. Mindoro, Palawan, Negros,

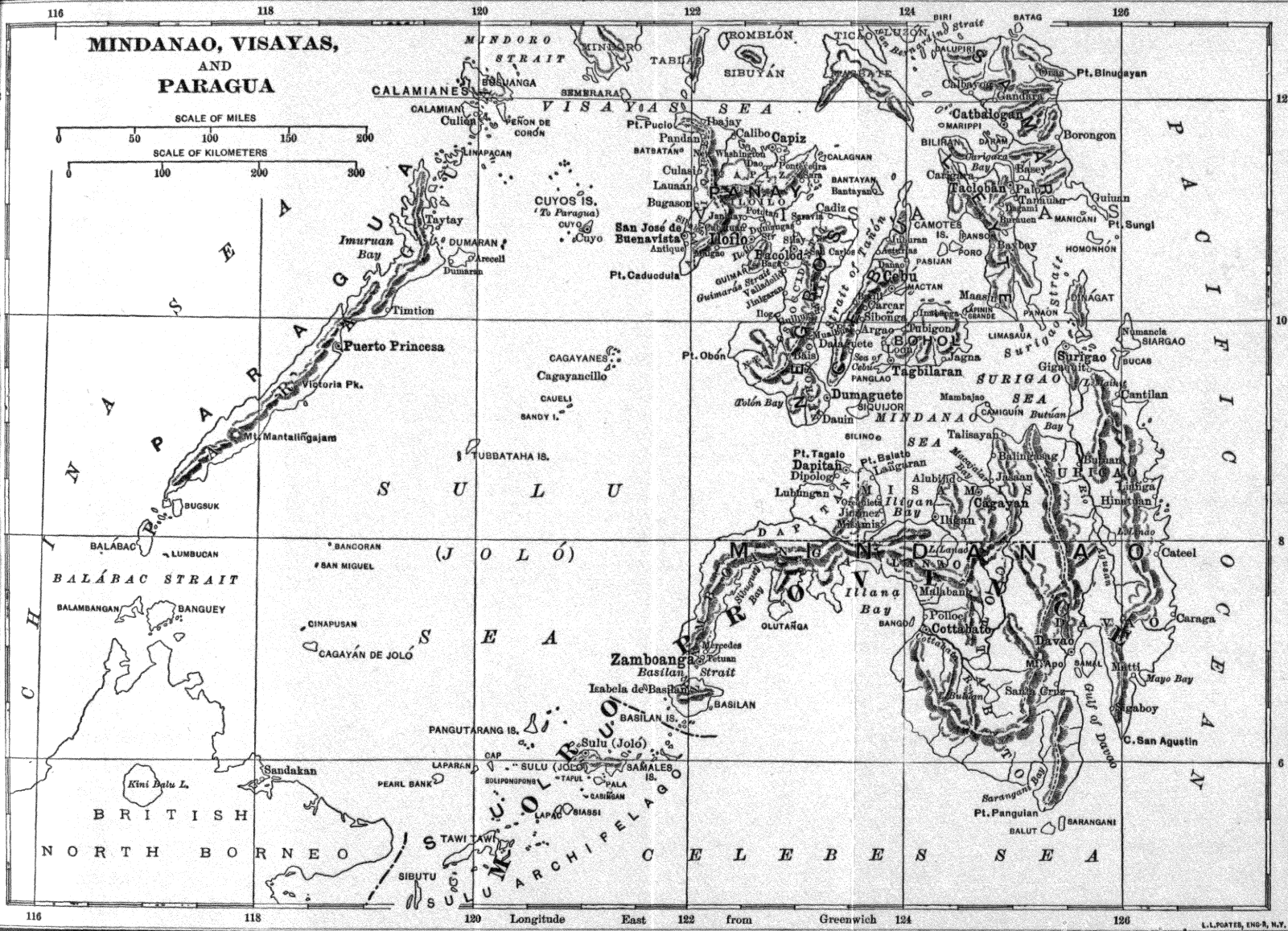
and Mindanao have the most valuable lumber-yielding forests. Much of the most highly valued hardwood lumber grows in very scattered spots, is difficult of access, and is almost as heavy as iron. Large tracts of the softer and lighter varieties of lumber are at present being exploited by modern machinery, but the valuable woods are being gotten out only in relatively small quantities, chiefly by natives working with crude implements. The Insular Government's Bureau of Forestry is conserving this great natural resource of the Islands by careful supervision of forest exploitation. Much of the so-called forest tract is a jungle of tropical scrub and wild plantains, valueless as lumber, but a possible source of wealth if employed for pulp and fiber products.

The chief resources of the Islands are agricultural. Unless new resources shall be discovered, the livelihood of the Filipinos will always depend on the products of the soil.

Abaca, or Manila hemp, is the chief article of export. It is the fiber of a tree of the banana family, and has never been made to thrive outside of the Philippines, where it is indigenous. In 1911, one hundred and sixty-five million, six hundred and ninety-four thousand, six hundred and twenty-six kilos of abaca were exported.

Copra, the dried flesh of the cocoanut, is second among exports, the gross value for 1911 being about ten million dollars.

Sugar comes third, and for 1911 netted one hundred and forty-nine thousand, three hundred and seventy-



MINDANAO, VISAYAS,
AND
PARAGUA

SCALE OF MILES
0 50 100 150 200
SCALE OF KILOMETERS
0 100 200 300

BRITISH
NORTH BORNEO

Longitude East from Greenwich 120 122 124 126

1000

six tons, valued at eight million dollars. Much of the sugar from the Philippines is produced with crude machinery, which is very wasteful. While a modern "central" plant will extract over ninety-seven per cent of sugar from the cane, many ~~of the~~ crushers used in Negros and Panay do not extract seventy-five per cent. It is an industry capable of much development.

Tobacco, cigars, and cigarettes come next in order of export value. The reports for 1911 indicate that twelve million kilos of tobacco were exported, and three million kilos consumed in the Islands.

There are almost no manufactures. Sinamay and Piña cloths are produced in considerable quantities, but not in factories nor by machinery. All are hand products, made in the homes. Various kinds of Panama, palm, and straw hats and mats are produced for export, but all are hand-made.

Mines have never contributed much to the wealth of the Philippines. Gold is found both in placers and ores in several districts, but there is thus far no reliable evidence of deposits of the precious metals in more than barely paying quantities anywhere in the Islands. The same is also true of the baser metals. Coal is found throughout the archipelago. It is now being mined in Cebu and in Batan, off the southeast coast of Luzon, for local consumption on the new railroads and steamers. Most of the Philippine coal is of the lignite variety. There are evidences of the presence of petroleum and gas in different localities, but none has as yet been exploited. The Spaniards, with skilled

engineers, had made practically exhaustive search for valuable mining resources before the coming of the Americans, but to no avail.

Sea products are of importance, but little developed for other than local consumption. Pearls are found in all seas south of Luzon, but government reports do not indicate their value. All sorts of tropical fish abound. Fish, shell-fish, crabs, shrimp, and edible seaweed are very cheap in the native markets.

Not enough rice is grown for maintaining the present population. Rice constitutes the second item in the list of imports. During 1911, \$6,560,630 was paid out for rice imported from Siam and Burma. A rich variety of delicious vegetables and fruits is easily produced. Reports do not indicate that any of them are exported. There are said to be sixty-seven varieties of banana grown in the Islands. The yield is so prolific that in country *barrios* a whole bunch of more than a hundred ripe bananas may be bought for five cents.

Poultry, including all kinds of hens and fighting-cocks, ducks, geese, turkeys, and pigeons, abounds. Hogs, both wild and domestic, are common on all the islands. Beef, either from cattle or carabao, is rare in the markets of the provinces, due to the decimation of cattle-kind by epidemics of rinderpest and other cattle diseases. Horses and ponies are available in all the provinces, but are not used for draught or agricultural work. All hauling is done by the carabao, the water buffalo of the East. The carabao is the indispensable adjunct of all Philippine agriculture.

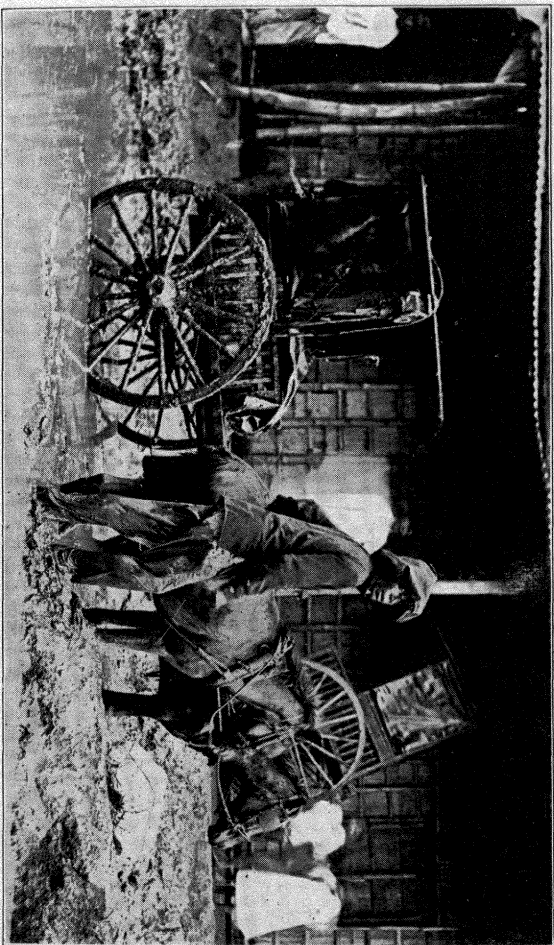
The Filipinos are not vegetarians, as the Chinese and Japanese practically are. Perhaps in part due to centuries of Spanish influence, their ordinary diet comprises everything edible from land, sea, and air; and some articles are included that a fastidious Westerner would hardly classify in the edible category. Rice is their main staple, taking the place of bread and potatoes in the dietary of Europe and America. Without his daily rice the Filipino cannot work well, nor long maintain his health. In the Lord's Prayer, as translated into Filipino dialects, every Filipino prays for his "daily rice." A rice famine means the opportunity for contagions to develop and prey on their weakened bodies, causing much suffering and death throughout the provinces. These famines are frequent, coming every three or four years. Almost none of the rice in the Philippines is grown by irrigation, excepting among the wild Igorotes in northern Luzon. This leaves the Filipino peasant at the mercy of the rainy season, and if the rains fail, or are not properly distributed, a rice famine results. In the year 1912 there occurred one of the worst in many years.

Lying entirely within the torrid zone, the climate of the Philippines is tropical. While temperatures are modified by ocean trades, and consequently not so high as in many countries of similar latitude, humidity averages higher than in most tropical countries. The Philippine climate is salubrious and agreeable. The high death-rate, especially the infant mortality, is chargeable to other than climate causes. Frosts are unknown at sea level. Temperatures are quite uni-

form throughout the year. Tables prepared by the director of the Philippine weather bureau, and published in the first volume of the 1903 census report, show that for the twenty-two years preceding 1902 the annual variation of the temperature at Manila, on the basis of monthly averages, ranged from twenty-five degrees Centigrade in January, to nearly twenty-nine degrees Centigrade at the end of May. During nearly ten years' residence in Panay and Negros, the writer never saw the thermometer register lower than seventy degrees Fahrenheit, nor higher than one hundred and ten. This means that what we would call summer prevails throughout the year.

The hot season falls in March, April, and May. The sun during that period is north of the equator, the trade-wind from the northeast, and the sky unclouded. From November to February is called the cool season, but the thermometer shows little variation from that of the hot season. According to another classification of weather, there is a dry season beginning in November, and a wet season beginning in June. These are determined by the direction of the trade-winds, those from the southeast bringing clouds and rain. The seasons, however, are very irregular. The weather is more changeable than the proverbial weather of the temperate zone. It is nearly always wise to carry an umbrella. At Manila there is an average of two hundred days of the year that are rainy.

A Spanish adage characterizes the weather and climate of the Philippines more adequately than a long treatise on meteorology could do:



Mission touring in inclement weather. This road is now macadamized, but most roads are still like this.

2000

El año tiene seis meses de polvo,
seis meses de lodo,
seis meses de todo.

The year brings six months of dust,
six months of mud,
six months of everything.

The rainfall is most abundant on the eastern coast. This coast is mountainous, and receives the moisture-laden clouds from the Pacific. At Manila the rainfall for the period between 1865 and 1902 shows an annual variation from thirty millimeters in January to three hundred and eighty millimeters in July, August, and September. Certain well-marked sections of the archipelago receive many times the rainfall of Manila, others even less.

During the rainy season humidity is high. Molds quickly form in closed rooms, and even in open ones. Rust, mildew, and tarnish develop on all utensils, even on good jewelry. Nickel-plating is lifted from its bases.

The climate of the Philippines has been much maligned. It is a delightful climate, free from violent changes and extremes. When once acclimated, the Westerner from northern latitudes finds it healthful and delightful. A surgeon-general of the United States Army, who has seen long service in Cuba and the Canal Zone, makes the statement that when once rendered sanitary the Philippines will come to be a health resort for Americans and Europeans.

For administrative purposes, the archipelago is divided into provinces which are government units,

corresponding roughly to a State government in this country. As a general rule, provincial boundary lines are the same as those established long ago by the Spaniards. Hence each province has an inherited sense of its political entity.

There are thirty-one regularly organized provinces of the civilized tribes. These, with the special province of Batanes (north of Luzon), come under the direct control of the Administrative Bureau of the Insular Government. Three of these provinces are in Panay, two in Negros, two in Mindanao, one each in Cebu, Bohol, Leyte, and Samar; one embraces the islands of the Tablas-Romblon group; another includes the Cuyo and Calamianes islands; all the rest are in Luzon. These thirty-one provinces possess a high degree of autonomy.

The wild tribes are organized into six "special-government provinces," all having governors appointed by the United States. These special provinces include Mindoro, Palawan, Agusan (southeast Mindanao), Bukidnon (north-central Mindanao), Nueva Vizcaya, and its six subprovinces of Bontoc, Afugao, Kalinga, Aburayan, Lepanto, and Benguet, all in the mountains of north Luzon. The general province of the Moros, called Moro Province, includes southwestern Mindanao, Basilan, the Jolo group, and outlying islands peopled by Mohammedans. This province is governed by the Administrative Bureau of the Insular Government through a military governor.

The plan of the Insular Government is to promote road-building, education, trade, industry, as well as to

preserve law and order in these wild provinces, and to train the wild tribes to qualify for the progressive assumption of elective functions and autonomy such as is exercised by the civilized tribes.

There is only one chartered city in the Philippines—Manila. Iloilo, Cebu, Vigan, and other towns have a population of twenty thousand or more, but are organized as municipalities under the provincial governments. For administrative purposes, the city of Manila is treated quite as if it were a separate province. The census of 1903 gives Manila a population of two hundred and nineteen thousand, nine hundred and twenty-eight. It is a progressive city, with a hygienic water supply, electric lights and trolleys, busy marts, and splendid residence and park sections; and the harbor has been improved at a cost of millions of dollars for breakwater, wharfs, and all conveniences of a great emporium.

The changes that have been wrought in this old Spanish city in little more than a decade are a type and prophecy of America's ambition for the Philippines. Its pest-breeding moats and swamps have been filled in; its housing, transportation service, and business modernized; its morals elevated; its water-system greatly improved; all the conveniences and even luxuries of the world are imported and made available; new schools, a university, new churches—indeed, all things have become new in Manila. It has been made a splendid object-lesson to the archipelago.

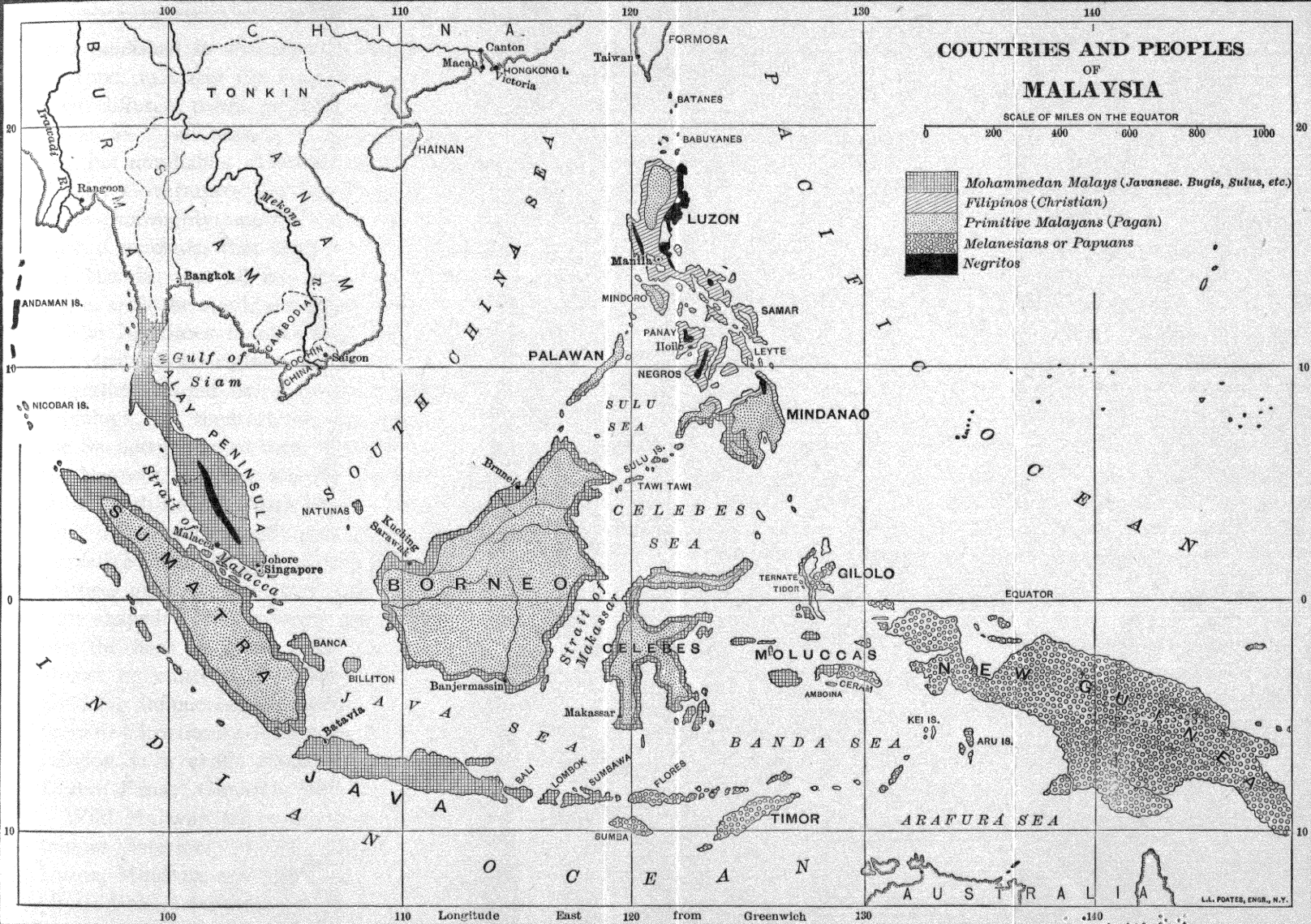
CHAPTER II

The Filipinos

THE Filipinos are Malays. It is believed by ethnologists that the Malay race is of Mongol origin; that from southeastern Asia it spread by gradual migrations through the Malay Peninsula, and thence eastward over the rich islands of Sumatra, Java, the Celebes, and Borneo; and from here northward through the Philippines, into Formosa, and probably even to Japan. Life for many generations in the warm and fruitful tropical islands gradually modified the exotics from the north, making them over into a water-loving race, in mind and body quite different from the Mongols of the mainland.

The Malay peoples are of a light brown color, with a light-yellowish undertone on some parts of the skin. They have straight black hair and dark brown eyes; and though they are small in stature and finely formed, they are muscular and active.

The tribes inhabiting the Philippines are homogeneous. The books written about the different tribes, and tracing them to imaginary origins, are quite unreliable. Many of the data for such deductions were unscientific, gathered from the writings of Spanish friars, whose knowledge of ethnology was on a par with their other scientific attainments. An ethnographic map of the Islands, prepared from such data



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and published in the atlas of the Philippine Islands in 1900, indicates the respective territories of sixty-eight different tribes, grouping many of them in Mindanao as "Indonesians." The grouping is interesting, but unreliable. The Bureau of Ethnology of the Insular Government has for the past ten years done some thoroughly scientific work in this field. This bureau concludes that there are no "Indonesians" in the Islands; that all the so-called "tribes" are Malayan, with the single exception of the Negritos.

The Negritos number only a few thousand, and represent the aborigines, whom the first Malay pirate migrations found living on the coastal plains. The Tagalogs call them *Aetas*, the Visayans *Ati*, while the Spaniards named them Negritos, signifying "little Negroes." They are the smallest people in the world, with a skin so dark brown that it is called black; their hair is very woolly and kinky; their appearance attractive; their large brown eyes fine in color; their features quite regular; and their bodies often beautifully shaped. Their customs are nomadic; their chief diet the flesh of game with wild tubers. They do almost no cultivating of the soil, will not yield to civilizing influences, nor have they ever accepted any form of Christianity. They are polygamous, and their religion is a crude animism. They are found in Luzon, Panay, Gamaras, Negros, and Mindanao.

Wild Malayan tribes are found only in the mountainous interiors of the larger islands, including Luzon, Mindoro, and Mindanao. Their dialects, their physical characteristics, and their social customs iden-

tify them all as Malaysans. The most widely known of these wild tribes are the Igorotes, the Ifugaos, the Kalingas, and the Tinguianes of Luzon, the Mangianes of Mindoro, and the Bagobos, the Manobos, the Mandayas, and the Subanos of Mindanao. They are relatively few in number, totaling altogether only about half a million. They are for the most part warlike and savage, and resist approach. Some of them eat human flesh as a ceremonial act. Some prize the heads of their enemies, as the American Indians did their scalps. The home of a head-hunting warrior is decorated with skulls.

In the large Visayan Islands—Panay, Negros, Leyte, Bohol, and Samar, there are wild Visayans living in the mountainous interiors, with many of the characteristics of the wild peoples living in the three islands just named. With these should also be grouped the Tagbanwas of Palawan. These mountaineers are true Visayans, speaking a modified form of the dialects spoken on the coasts. They are often called *Babaylanes*, or “pagans,” and *Pulahanes*, or “Protestant recalcitrants.” Many of the Visayan mountaineers are wild and dangerous, and all of them maintain deadly feuds. They occasionally raid frontier *barrios* of the civilized tribes, massacring the inhabitants. Only few of them possess firearms, but their spears and *bolos* are deadly at close quarters and in the tangle of the jungle.

These wild Visayans are semi-Romanized, know the Spanish name for God, and have fused their own primitive superstitions with a vague belief in the

mysterious efficacy of a saint or two. Aside from this, they remain almost entirely uninfluenced by Spanish culture, and still live in essentially the same way that they did before the first Spaniards came to the Philippines. They are polygamists; their government is patriarchal; and their religion animism.

None of the wild Visayans are head-hunters, but all of them might well be called soul-hunters, for they prize nothing so much as to accumulate to their credit the "souls" of slain enemies; or, indeed, of any one they may slay. They call the soul *kalag*. A relative who dies must be provided with a *kalag* to accompany him to the next world; until such a *kalag* is provided, the ghost haunts and brings disease and other misfortune. This is the real basis for their bitter feuds and their raids into the frontier *barrios* of their more civilized neighbors.

There are eight civilized tribes dwelling in the lowlands and coastal plains: the Visayans, Tagalogs, Ilocanos, Pampangoes, Pangasinanes, Vicolos, Ibanags, and Sambals.

The Visayans are the most numerous, numbering about three and a quarter millions. They inhabit the islands between Luzon and Mindanao, with the exception of Mindoro, and are found in large numbers on the north and west coasts of Mindanao. They are remarkably homogeneous in respect to language, physical characteristics, and culture. While there are several Visayan dialects which have necessitated different versions of the Scriptures, all Visayans can make themselves mutually understood. Their dialects are

built up from basally common roots. Doubtless a few centuries of the lack of intercommunication, and of isolation in their several provinces, adequately account for all the differences there are in their dialects.

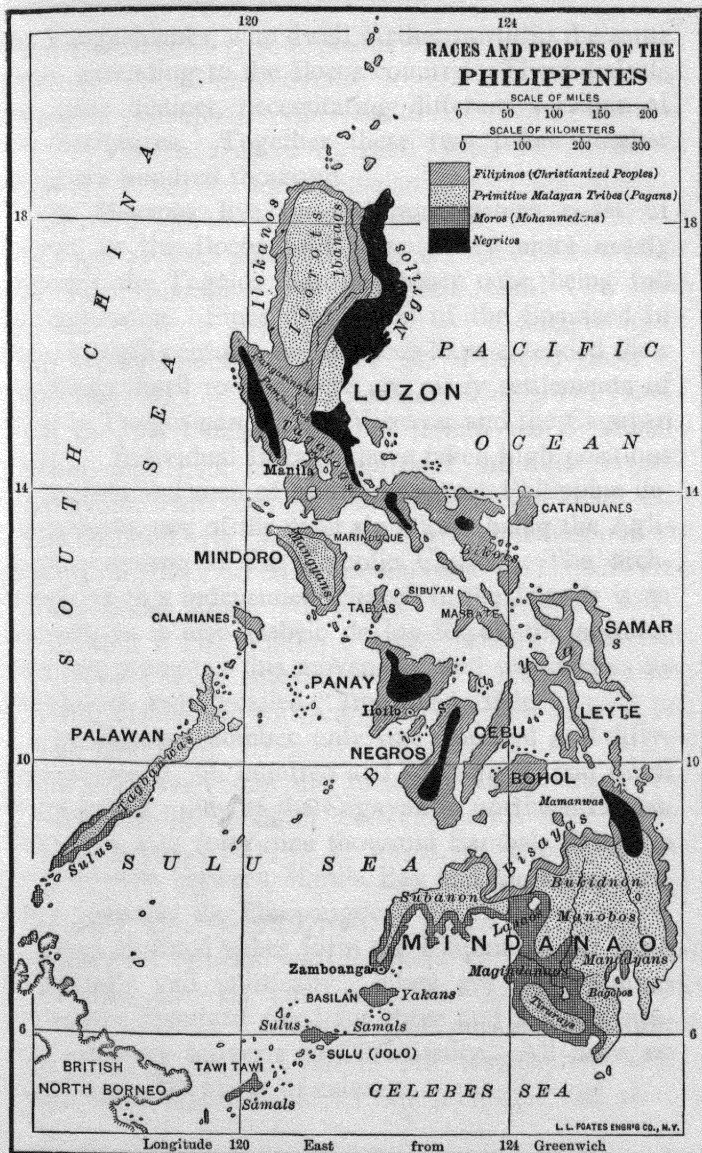
There are two principal groups of the Visayans, which center at the two chief cities of the Visayas—Iloilo and Cebu. The boundary line between the Cebuano and Iloilo dialects is the mountain ridge in Negros Island.

Closely related to the Visayans in language are the Vicolos, living in southeastern Luzon and the outlying islands. Their dialect is closely related both to the Visayan and the Tagalog, due to their intercourse with these two great tribes. In 1903 they numbered five hundred and sixty-six thousand, three hundred and sixty-five. They are believed to be of Visayan origin.

The Tagalogs, or Tagalos, the names being interchangeable, number about a million and a half, and center at Manila. They are somewhat more aggressive and warlike than the Visayans, but not widely differentiated from them in other respects. In Manila they, more than any other tribe of Filipinos, have come into contact with foreigners and foreign culture. They have also borne the brunt of Spanish oppression for three and a half centuries.

Tagalogs are widely scattered through the Visayan Islands, where they maintain their identity for two or three generations, even after intermarrying with Visayans and speaking their dialect.

The Pampangoes live in the great plain north of Manila Bay, adjoining the Tagalogs on the south, and



the Pangasinanes, who dwell farther north in the same plain, extending to the Ilocos country. Their dialects are quite distinct, necessitating different versions of the Scriptures. Together these two tribes number about six hundred thousand.

The Ilocanos live on the northeastern coast of Luzon, in the Ilocos provinces. They more nearly resemble the Tagalos than any other tribe, being full of aggression. Since the arrival of the Spaniard in the sixteenth century, the Ilocanos have extended their dwellings, until to-day there are many settlements of them in Pangasinan, Nueva Vizcaya, and the Cagayan Valley. Individual Ilocanos have taken high positions as patriots and men of affairs in recent Philippine developments, one of the most significant being the Aglipayano schism of the Catholic Church. The archbishop of this independent church in the Islands is an Ilocano, as is also Isabelo de los Reyes, the agitator who has promoted this movement, and who writes its catechisms and so-called "Improved Bible."

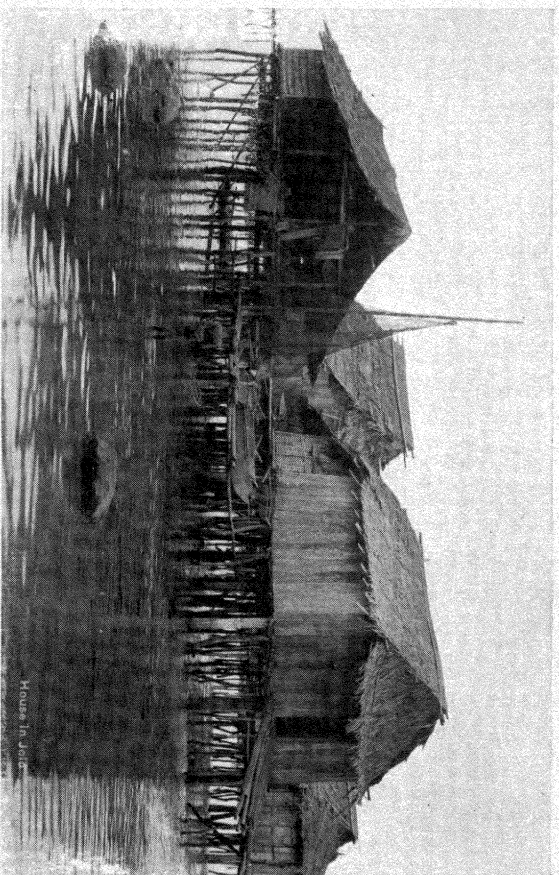
The Ibanags number only one hundred and fifty-nine thousand, six hundred and forty-eight, and dwell in the broad valley of the Cagayan in northern Luzon. There are also forty-nine thousand Sambals living on the peninsula between Manila Bay and the China Sea. They resemble the Pampangoes.

These civilized tribes form the Filipino people, both historically and politically. They are the Filipinos whom the Spaniard ruled for three and a half centuries. All are converts to Christianity. All have attained a similar grade of culture.

One group of Filipinos remains to be mentioned—the Moros. They number three hundred thousand, and live in south and eastern Mindanao, in the districts of Zamboanga and Magindanao, in south Palawan, and in the Jolo archipelago, between Mindanao and Borneo. The Spaniards called the Mohammedans in Spain Moors or Moros, and naturally gave the same name to the Mohammedans they found in the southern part of the Philippines.

Centuries, possibly millennia, after Malay peoples had occupied the Philippines, the Malays of Sumatra, Java, and Borneo, and on the mainland of Asia, were converted to Islam by Arab missionaries. This happened not later than A. D. 1250. Certainly as early as 1400, a powerful Mohammedan Malay settlement was established on the west coast of Borneo. From this coast of Borneo adventurers and pirates brought Islam into the Philippines. While the Moro population of Magindanao and the Jolo group owes something, doubtless, to Mohammedan immigration from Borneo since A. D. 1500, yet most of these Moros are believed to be the descendants of primitive Malay tribes who came to Mindanao and Jolo before the coming of Islam from Arabia, and who were afterward converted to Islam by Moro and Arab proselytizers.

Dr. David P. Barrows, superintendent of education for the Philippines, and former director of the Bureau of Ethnology, is the authority for the following explanation of the wide differences of culture in the different groups and tribes of Filipinos, viz.: The primitive or wild tribes in the mountains are the descendants of



Moro shacks, Jolo.

Houses in Jolo

the earliest Malay migrations from the south. These wild tribes, isolated in the mountains and interior fastnesses, have practically perpetuated the degree of culture they brought with them from the south long centuries ago. They are representatives of the rudest epoch of Malayan culture.

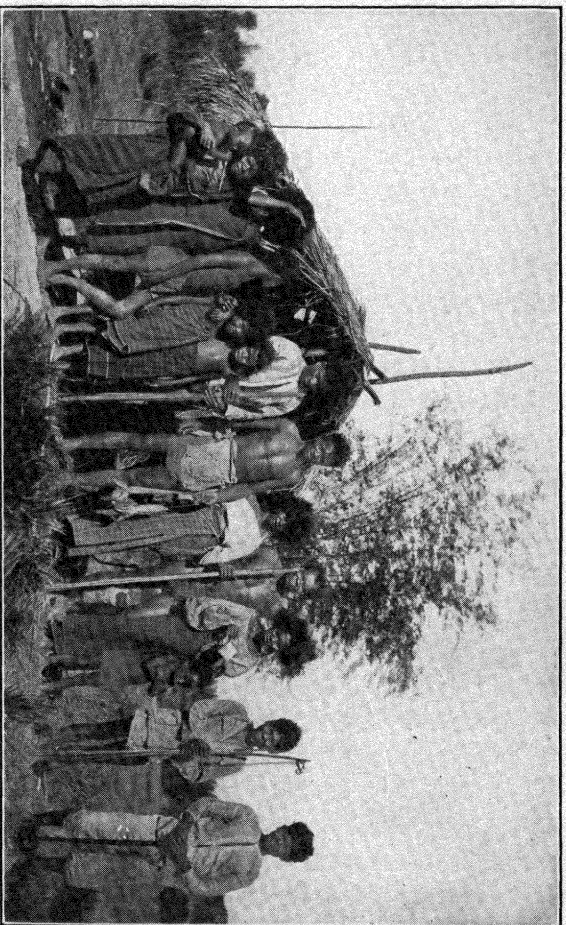
The civilized or Christian tribes, at the time of their arrival in the Philippines, which is also unknown, had the advantage of contact with a more highly developed culture that had appeared in the Malay peninsula and East Indies some centuries earlier. Before the Christian era India had developed a remarkable civilization. There were great cities of stone, magnificent palaces, a life of much luxury, and a highly organized social and political system. Sanskrit writing had been developed, and a great literature of poetry and philosophy produced. Two great religions, Hinduism and Buddhism, arose and were spread far and wide; Brahmanism over Burma, Siam, and Java, while Buddhism spread through Tibet, China, and Japan, where it is still dominant. This powerful religion and culture of the Hindus, established thus in Malaysia one thousand, five hundred years ago, greatly affected the Malayan peoples, including those who later came to the Philippines. Many words in the Tagalog dialect have been shown to be of Sanskrit origin. The same is true of all dialects of the Christian tribes in the Philippines. The numerals, one, two, three, in Visayan are *isa*, *duha*, *tatlo*. The systems of writing which the Spaniards found the dwellers in the lowlands using had certainly been developed from the

alphabet then in use among the Hindu peoples in Java.

The Moro or Mohammedan migrations from Malaysia were last in the order of time to come to the Philippines, and would have dominated the archipelago but for the opportune arrival of the Spaniards. Islam had a foothold as far north as Manila Bay when Legaspi founded Manila. It was a strange providence that used the Spanish Catholic to check the northward movement of Islam both in far western Europe, and in the antipodes, in the Philippines. While Islam reached the Philippines by traveling east from Arabia, the Spaniard came there traveling west across the two great oceans.

Thus all the inhabitants of the Philippine Islands, excepting the few thousand descendants of the primitive aborigine Negritos, are of Malayan origin, and their cultural conditions and dialects indicate the relative period of their migration from the south. The Hindu culture of the civilized tribes explains their readiness and capacity to accept the Spaniard and his culture, and is largely responsible for the fact that these tribes are all Christianized, while the wild tribes remain to this day crude animists. It was likewise their Hindu culture that enabled the present dwellers in the lowlands to conquer the Malayan peoples whom they found there on arriving in the Islands, and to relegate them to the mountainous interiors, where their crude culture and religion has been preserved practically unchanged by outside influences.

The Filipinos of the civilized tribes are character-



Negritoes and one of their shacks. The man near the center holds an iguana, their favorite meat.

1901

ized by the following traits: Kindliness and hospitality to those whom they know to be friendly. They are attractive and lovable, and their loyalty to an American whom they consider a friend knows no bounds. They have repeatedly shown that they will lay down their lives for their friends, the supreme test of loyalty. They are prolific, teachable, imitative, progressive, and capable of splendid intellectual and industrial attainments. They are very sociable, love amusements, and are addicted to the social vices of drinking, gambling, and immorality, for which they are partly excusable on the ground that their standards are not ours; and they only imitate much of what is the best they have seen come to them from over the oceans.

All tribes of Filipinos show the marks of prolonged indulgence in alcohol and narcotics. Their splendid mental and physical powers have for centuries been undermined by indulgence in alcoholic drinks of their own production, and by the use of nicotine, betel-nut, and pepperwort, as well as other narcotics, including products of the cacao tree. In their ignorance they have looked upon the pleasures of semi-intoxication as a demonstration of the beneficial effects of drinking *tuba*, *vino*, and *pangasi*. *Tuba* is fermented palm-sap, *vino* distilled palm-alcohol, and *pangasi* rice fermented with yeast. They count alcohol a medicine indispensable to health as well as to efficient work. Men and women alike use these narcotics and poisons, which are also freely given to young children. The net result of the long-continued use of these drugs is seen in the decadence of their Hindu culture, and in their failure

to adopt the more progressive elements of the Catholic culture, such as was brought them by the Jesuits. The Filipino is a drugged and drunken Malay, falling far short of his highest capacities, both mental and moral, as well as physical. While none of the literature on the Filipino takes any note of this very significant fact, the missionary finds it one of the chief problems to be solved in the interest of the Filipino's redemption, and a chief obstacle to his work.

The wild tribes, including the mountaineers in the Visayas, are generally suspicious, ill-tempered, fierce in conflict, dominated by crude superstition, and capable of any treachery.

The Moros are only semi-civilized pirates, upon whom the fanaticism of Islam rests lightly. Their Mohammedanism is not intense like that of the Arab. Treachery is part of their time-honored creed in dealing with enemies. It should not be overlooked, however, that Governor Finlay, and other Americans who have lived with them long in a paternal relation, speak of them as capable of the highest progress and development, and even rate them as the best and most hopeful of all of our Filipino wards. Islam's interdict upon alcoholic drinks has saved to the Moro his Malay heritage of aggressiveness and courage.

X During a period of more than a century, Spain imported into the Philippines thousands of Mexican soldiers to help defend the Islands against the English and Dutch enemies of Spain. These Mexicans remained in the Islands and intermarried with the Filipinos. The resulting racial blend has been entirely

assimilated with the Malay stock. The same is true of the children born of Spanish fathers and Filipino mothers; after a few generations the Malayan environment prevails, they lose their hybrid identity and become Filipinos. The same is true of the children of Chinese fathers and Filipino mothers; the predominating Malay strain and culture prevail, and after a few generations the assimilation becomes complete. X

There is no Eurasian class in the Philippines. This social class, the shame of the port cities of India and China, is the offspring of immoral foreign fathers and the lower, viler class of native women. In the Philippines, Spanish culture was so broad-gauged that the foreigner was not ostracized for cohabiting with a Filipino woman, and no smirch rested upon their hybrid offspring. Indeed, the children of such unions have for centuries constituted the landowning classes and the politically powerful. While strains of Chinese and other foreign blood flow in the veins of many Filipinos of the present civilized tribes, this blood has become thoroughly Malayanized, and has never seriously interfered with the homogeneity of the Filipino tribes. Much of the literature on the Filipino, following the lead of Spanish authorities, has over-accentuated the fact that this or that division of a tribe was characterized by a predominating strain of some foreign blood. The essential foreign qualities have never been able to show themselves after a few generations in the Malayan environment. The present-day Filipino is of predominating Malayan characteristics, in something the same way that the American is an American, /

despite the fact that his ancestry and many of his institutions originated in various parts of Europe, because Scandinavians, Germans, and Englishmen who have come here have been assimilated and become Americans.

CHAPTER III

Social Classes and Customs

IN the sixteenth century the Spaniards found the Filipinos divided into three distinct social classes: The nobles, or *datos*; the plebeians, called *timawa* or *tawos*; and the slaves. This primitive Malayan social grouping had developed and crystallized through millenia of evolution. It is interesting to note how it has persisted and resisted change, and how strongly it is supported by the social instincts of present-day Filipinos.

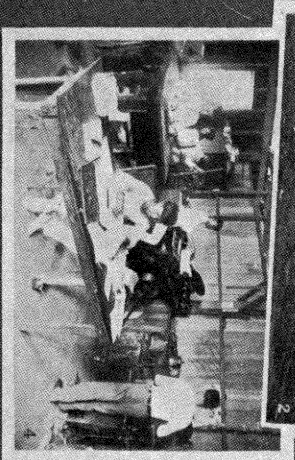
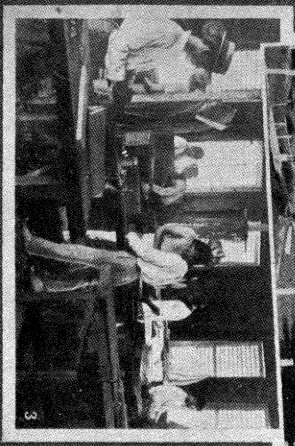
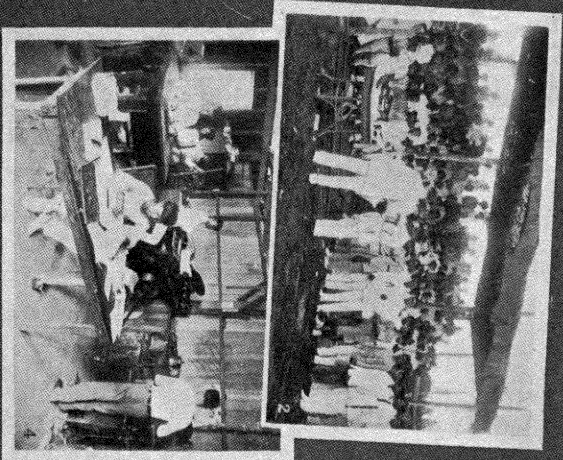
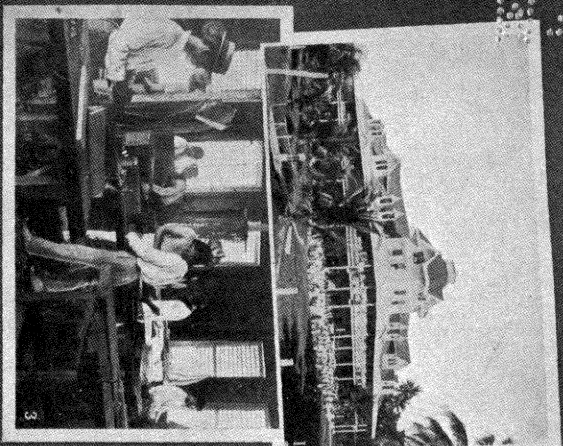
The *dato*, as among the Moros to-day, was the ruler of one or more districts called *barangay*. *Barangay* is the name of a boat, and the political *barangay* was doubtless made up of the descendants of a former boatload of immigrants from Borneo. *Datos* differed in power and in the extent of their influence. Some *datos* were kings of an entire large island. Their power and position were transmitted only to legitimate heirs born of the wife, not of the concubines.

The *timawa* comprised the mass of the common people, subservient to the will of the *dato*, compelled to pay him tribute of all produce. They also built his boats and rowed them at his bidding, repaired his houses, and tilled his fields without pay. They were slavishly subservient to his will in matters of war. Further, they were distinctly despised as inferiors,

and compelled to keep a very respectful mien and bearing.

The slaves were of the same racial stock, not foreign captives. Their slavery came about either from capture in war or raiding expeditions, or by getting into debt and being overwhelmed by usurious interest accumulations. Children of slave parents were slaves. Slavery was inflicted as a punishment for crimes, taking the place of prisons which were unknown. A slave was entirely in the power of his owner, who might be either a *dato* or a *tawo*. They were sold into other islands at the will of the owner; suffered family disruption; and had no recognized rights, even to person or life. There were two classes of slaves—those who lived in the house with their owner, and those who lived in houses of their own near their owner's house. These latter had a small degree of liberty, as a result of which their value in the market was decreased by half.

During the sixteenth century the Spaniards in the Islands naturally surrounded themselves with retainers and slaves. The conscience of the missionary priests, however, would not tolerate the enslaving of the people whom they were converting and training as Christians. They secured a papal bull against slavery in 1591, which was followed and supported by various royal edicts of like import, absolutely forbidding slavery in the Philippines. Like most fiat legislation, the spirit of the legislation was defeated, even though the letter may have been observed. After that time the Spaniards secured their legally recognized



Silliman Institute, at Dumaguete, Oriental Negros.

An industrial school of college grade, conducted by the Presbyterian Mission. See Chapter IX, page 154.

1. Main building. 2. Field meet. 3. Carpenter shop. 4. Printing press.

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slaves from Portuguese traders, who imported Kaffirs and Negroes from Africa. And the feudal system enabled them still to hold the *tawos* in bondage, down to the present day.

To-day there are two general social classes among all civilized tribes: The landlords and the *tawos*. The landlord class consists chiefly of the descendants of Spanish fathers. The Spanish planters and the friars who more and more became landlords, backed by autocratic governmental powers, supplanted most of the *dato* class in the process of time, and acquired the best land. With their wealth they favored their children with the best culture available. And the *tawos* lived on their land as serfs and peons.

Feudalism is a keyword to the understanding of the Philippine situation. The Spaniards of the sixteenth century who put their stamp upon the Philippines were feudal lords. Their church was the feudal church. All their successors since the sixteenth century have zealously perpetuated their feudal institutions, for which the friars have claimed divine approval. And the tribes that have accepted Christianity preferred feudalism to any other system that could have been brought to them. All the training and instincts of the *tawos* fitted them to become serfs to the landowners. They had no higher aspirations, and could conceive of no other way to live than to have some one over them responsible for their protection and nurture, and to furnish them instruction and initiative. European feudalism may have been quite radical enough as a reform of their primitive social institu-

tions brought from Borneo, and their acceptance of it was a progressive step. It meant advance religiously, socially, economically from their Malayan culture.

The social classes and social instincts of the Filipino are cultural products, evolved through centuries of development, and crystallized through other centuries of subjection to feudal forces. It follows that they can also be changed by cultural forces, given time and persistence. The task America has accepted of changing these cultural standards and instincts of the Filipinos is not a vain and Utopian enterprise, but one that is distinctly practical. Both the adequate cultural forces and the time are needed, and the Filipino will become capable of as large a degree of autonomy as he may desire. But fiat legislation cannot immediately qualify the Filipino for independence.

The Filipino is still feudal in instinct. He compels the American as well as the Spaniard to become a landlord and a feudal baron. The *tawo* who receives from the Insular Government a homestead grant of land will soon lose it to the first creditor from whom he can beg the loan of a small fraction of its value. The friar lands, bought from the Church by the government, to be sold to the tenants in severalty, will strongly tend to revert to the Church or to any other creditor, American or native, who will become a landlord and feudal baron.

New ideals of liberty and independence are in the air. They are talked of in the humble shack as well as on the stump of the candidate for office. But it will take a long cultural process, involving time,

patience, and expense, for them to become ingrained and native to the Filipino. At present they are a mere veneer on his inherited social instincts and institutions.

There are three distinct groups of the *tawos*. The social unit among the *tawos* is the *barrio*. A *barrio* is a village comprising from a score up to hundreds of houses. The *barrio* includes its surrounding and adjacent territory, and in that sense is equivalent to a district. The first Spanish settlers found the *tawos* living in *barrios* along the coasts, each *barrio* or group of *barrios* subservient to a *dato*, and often all the *barrios* of a large island acknowledging fealty to a great *dato* or petty king.

The Spanish conquest has modified this social system, in which the *barrio* was the unit, by the introduction of two institutions: The large town and the large plantation. In establishing a town, a church and *convento*, or home for the friar, were erected, and then neighboring *barrios* were fused with this center until it acquired a large population. The centripetal force producing the town was exotic, and embraced the authority and purpose of the friar priest bent upon Christianizing the *tawos*. This would involve close supervision as well as constant inculcation of Christian ideals; for the *tawos*, living apart from the town in their *barrio*, would inevitably continue their inherited pagan customs. The friar would thus be induced to resort to compelling them to live in the town, within sound of church bells, in the interest of their salvation.

The centrifugal force resisting this town develop-

ment was largely economic. Agriculture was the livelihood of the *tawo*. His fields, surrounded by jungle, needed constant watching as well as cultivating. The consequence was that not all could leave the *barrios* and still live. Thus the *barrio* persisted and perpetuated primitive Malayan culture and paganism. Co-operating with this centrifugal force was the restive impulse of the Filipino, which he has in common with humanity, and his natural impulse to fly from the church bells. The Filipino *tawo* loves the freedom of the *barrio* life. As the friar became repressive and a hard taskmaster, the *barrio*-seeking impulse was intensified.

The great plantation was later imported into the Philippines. It has always maintained its essentially feudal character. The planter must till his wide fields and multiply products. He avails himself of the dependent instincts of the *tawo*; by one means or another induces him to move from his *barrio* to the plantation; exercises a control over him that varies with his own character and temper; becomes his creditor for small amounts; and, as the interest accumulates uncanceled, the *tawo* becomes a peon, a virtual slave, who is not at liberty to leave the plantation till his debt is paid. This indebtedness is inherited by his children. Thus the great plantation easily becomes a self-perpetuating institution, often with hundreds of families who practically work without wages, and whose slavery is upheld by both State and Church law. The great plantation served the purposes of the missionary friar as well as did the town, for in controlling



Native shack in a barrio.



Typical residence of the barrio class in Cebu.

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the planter the friar controls all the families on his plantation.

The *barrio* as it exists to-day is a community, or village, of varying dimensions, from a score of families to several hundreds. It preserves intact more of Malayan culture and is less affected by outside influences than any other social group among the Christianized tribes of Filipinos. The place of the *dato* is taken by the *teniente*, or headman of the *barrio*. Under the American flag this *teniente* may be elected by the *barrio* voters, or he may be appointed by the council of the municipality to whose jurisdiction it belongs. The *teniente* is held responsible for law and order in the *barrio*, for the collecting of the *cedula*, or poll-tax, for the *barrio*, and for the conscription of men needed in road-building, schoolhouse construction, or other minor public works.

The majority of the people of the civilized tribes live in *barrios*. In some cases the land is owned by the leading families in the *barrio*, in others by some landlord living in the town, for whom the *teniente* collects tribute. It is a not uncommon case to find the people of a *barrio* intermarried for generations, and so all related to one another. The houses are built compactly in the *barrio*, balconies often connecting adjoining shacks.

Barrio houses are built upon posts several feet above the ground, and are entered by climbing a ladder. The materials are generally bamboo and thatching of nipa-palm fronds, if near the tide marshes, otherwise of *cogon* grass.

Most of the *barrios* are surrounded by impenetrable thorn hedges. Many of them have trenches outside of the hedge. This is for defense against bands of *ladrones* and thieves from neighboring *barrios*. There are two or three gates into the *barrio* which are carefully barricaded. These are closed at nightfall, and guarded by an armed watch on duty all night. This is particularly the case for the few months succeeding the rice harvest and throughout the year in the *barrios* where *carabao* are owned and kept. Carabao-stealing is the chief lure for *ladrone* bands. Some of the poorest *tawo barrios* are too poor to attract *ladrones* or to need protection.

The *barrio tawos* live a care-free life, except for the arduous toil for daily bread. Their agriculture is primitive, hence arduous. Men, women, and children share in the field labor. Wild hogs and innumerable insects and animal pests forage on the growing crops unless they are strenuously guarded. The women spin and weave all the cloth worn in the *barrio* and other cloth for barter in the markets for such things as they purchase. They have and use but little money. The nearest market in the neighboring town provides all their luxuries. If they be Catholics, they go barefoot to the church in town for mass and on saints' days. They carry their roosters under their arm to the cockpit on the days when cock-fighting is allowed by law, and indulge in *tuba*, *vino*, and *pangasi* at the drinking-stands along the way. Tobacco and betelnut are also in constant use by the *barrio* people, and there is no distinction as to sex in their use. Their

other social pleasures consist in *barrio* dances and feasts in honor of weddings, births, birthdays, and wakes for the dead. A good Catholic *barrio* has a patron saint, for whom it is generally named.

Many primitive superstitious rites are seen in the *barrios* by those whose eyes are open to understand what takes place. The natives believe in witches and ghosts; have the most primitive ideas about disease, its causes and cures; set apart cooked viands to feed the demons or spirits of the jungle, fields, trees, and seasons; have a deadly fear of the *aswang*, or black devil, who may assume any imaginable form, and who delights to eat out the livers of those who sleep exposed at night. Birth and death are accompanied by the observance of many pagan rites, and some old woman who is adept at these so-called *babaylan* practices conducts the ceremonies. A red rooster is opened and examined for omens, and his flesh set out in the field for the spirits.

No physician is available for the sick in the *barrios*; indeed, they are entirely wanting in most of the large towns. Quacks take their place, and use exorcism, sacrifices, herb remedies, and even resort to crude surgery. Sometimes they cure; oftener they kill. Fortune-tellers, or prophesying seers, are generally called in when there is sickness, and, with a divining rod, foretell the issue of the disease and tell whether to proceed with a cure.

While the friars sought to uproot these Malayan superstitions, they were not ideally equipped for the task. In too many instances they relied upon exor-

cism, crucifixes, church bells, and other mysterious rites and symbols. To a Protestant observer it looks like a crude homeopathy, seeking to cure superstition with ignorance rather than by its one demonstrated antidote—science.

Since the American occupation, augmented centrifugal forces have prevailed in scattering many town-dwelling *tawos* into the *barrios*. Economic pressure has been severe as wants and prices have increased. The towns have shrunk in population. The spirit of dissatisfaction with the Spaniards and their culture came to its climax in the revolution of 1896, and in the readjustments that have followed the towns have been the losers. On the plantations the readjustment has been very trying to the planter. His more aggressive and restive peons have been quick to know the larger liberty guaranteed to them by the American officials. They have demanded more pay for their work. Others have moved away from the plantation into some *barrio*. The wage standard has increased several fold, as the government has let large contracts for harbor improvements, road, and railroad building. This has embarrassed the planter, and spoiled what loyalty there was in most of his peons. As a result, in some instances crops have remained in the fields unharvested; in many cases the planter has been unable to proceed, his fertile lands have lain idle; taxes could not be paid to meet the needs of an expensive and progressive government program; and buildings and expensive machinery have fallen into ruin. The gravitation of economic pressure and of hunger will

eventually pull this chaos into a cosmos. It need not be marveled at if there be some crunching of the social elements during the process of readjustment.

There is no caste system among the Filipinos. Cultural tendencies have been too much modified by exotic influences, and have lacked adequate time to develop a caste system. Class consciousness is intense, and has been accentuated and perpetuated by Spanish and feudal Roman Catholicism. The friars, whether consciously or not, have helped intensify the contempt for the *barrio* dweller. They indorsed the planter with his system of peonage. This has widened the breach between the *tawo* and the Church. The *tawo* has long felt that the Church cared nothing for him other than for the tribute he might yield. His feeling is justified, for he was given little attention and no culture. These were all bestowed upon the landlord class.

The strong and bitter class consciousness between the *tawo* and the landlord is cultural, hence it will yield to cultural modifying forces. Blood and language are more fundamental, and they both unite in bridging the chasm of class consciousness. Under American tutelage and a new culture régime there is already developing a spirit of democracy adapted to this Malayan people and their complex environment.

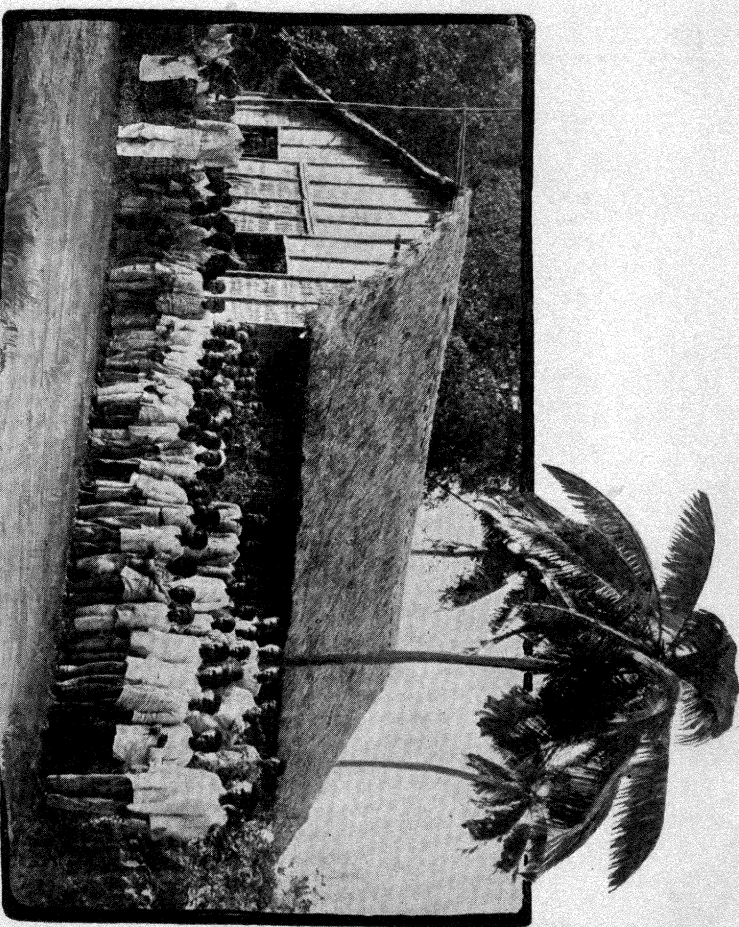
The eventual fusing of the various tribes into a single and united Filipino people is proceeding *pari pasu* with the breaking down of class consciousness. There is only one language in the Philippines and one dominant strain of blood. Language differences are

dialectical. Thus the unity of the Filipinos is fundamental; their tribal differences cultural and secondary. Language and cultural differences have hitherto been a steadily developing barrier to anything like a unity of Filipinos into a nation. The Spaniards brought into the Islands forces that were complex, militating against one another in the matter of promoting or hindering the fusion of the seven civilized tribes into a unified nation.

The Spanish language, given to the landlord class and to many of the town-dwellers, and a common religion, have been mighty forces for the developing of a nation. On the other hand, the failure to develop roads and facilitate intercommunication, the suppression of intercourse between the islands, and the forbidding of a *tawo* to change his residence, have tended to keep the tribes needlessly distinct. And since the revolutionary developments of the past half-century, the stern repression of patriots, the denial of freedom to the press and of the right of public assemblage, have been a tremendous reactionary force. The new-born impulses of the leading Filipinos of the landlord class to emulate the more progressive countries of the West have been suppressed by violent and bloody means, greatly to the retarding of a growing sense of their unity of interests as well as of blood on the part of the various tribes.

Whether unconsciously or intentionally, the Catholic Church in the Philippines has taken the reactionary attitude of fearing a united and patriotic people, and has maintained its control over the Philippines by

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Government school in a barrio.

Photograph taken by the author at 7.00 a. m. School convenes at 6.00 a. m., in order to close during heat of day.

[illegible]

perpetuating divisive institutions as well as by the more direct and terrible agency of the Inquisition.

The American régime evidences no such fears. Filipino patriotism is promoted in every possible way. A common language is being given the people and is the only language used in the schools. Intercommunication and intercourse is promoted at much cost. In the text-books in the schools the ideal of a united and patriotic Filipino nation is consistently emphasized. Best of all, the ideal is promoted by a patient acceptance of the task of helping to equip the rising generation for the exercise of all the responsibilities the Filipino nation must eventually discharge. Neither the task nor the time required for its accomplishing will bear hurrying. Much time is needed.

CHAPTER IV

History

THE Islands were discovered by Ferdinand Magellan in 1521, twenty-nine years after Columbus discovered the new world. He landed first on Homohon, a small island south of Samar, later making his way to Cebu. Here he needlessly lost his life in a skirmish on the island of Makatan. Many of his companions were massacred by the natives of Cebu. Those who escaped, under the leadership of Juan Sebastian de Elcano, sailed the one ship of Magellan's fleet still in a seaworthy condition on around the Cape of Good Hope to Spain, this being the first circumnavigation of the globe. This ship, the *Victoria*, arrived in Spain in 1524.

Although Magellan had taken possession of the Islands in the name of the King of Spain, it was forty years later that the first permanent Spanish settlement was made. In the meantime Spain had sent out three futile expeditions for their further exploration and settlement. Villalobos, whose expedition had left Mexico in 1542, explored part of Mindanao, and gave the archipelago its present name, which he spelled *Felepinas*, in honor of Felipe, who later became Philip II of Spain.

When Magellan's fleet anchored in Cebu harbor, in

1521, they found a trading junk there from Siam. This, together with the knowledge the Filipinos showed of surrounding countries, including China and the Moluccas Islands, is interesting evidence of their trading relations and geographical knowledge. Magellan's chronicler, Pigafetta, records that they found the natives had dogs, cats, hogs, fowls, and goats. They were cultivating rice, breadfruit, and ginger, and had groves of cocoanut, orange, banana, and citron. Elcano found the natives of Palawan enjoying cock-fighting. Doctor Barrows concludes that there were not over five hundred thousand Filipinos in the Islands when discovered.

The conquest and settlement of the Islands was accomplished by the intrepid Legaspi. In the fall of 1564 his small fleet sailed from Natividad, Mexico. His first settlement was effected on Cebu. Famine later compelled him to go on west to Panay, where, in 1569, he established his headquarters at Arrevalo, near Iloilo. His expedition party comprised some of the best sailors of the time.

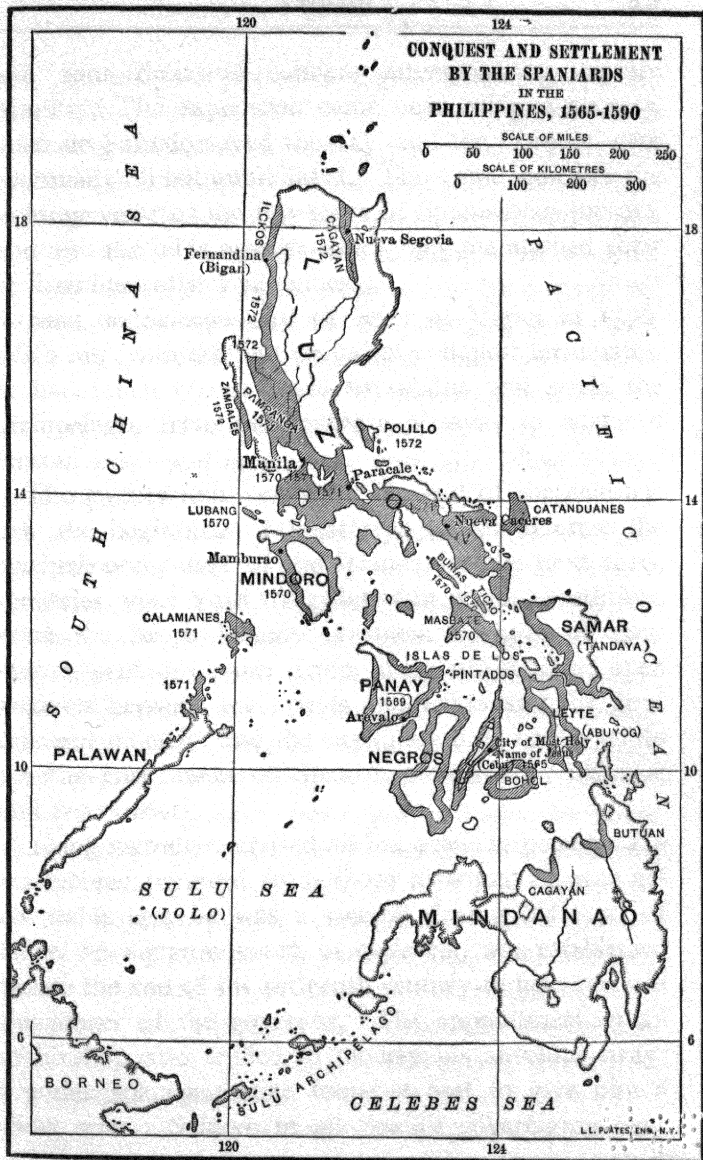
Moro pirates from Jolo infested the interisland seas. One of Legaspi's officers followed these pirates to the island of Mamburao, northeast of Mindoro, and after severe fighting destroyed their stronghold. This brought the conquests to the entrance of Manila Bay.

Manila was at that time a Mohammedan town under the rule of two rajahs. In 1570 this town was captured by Legaspi's chief officer, assisted by Legaspi's grandson, Juan de Salcedo. In 1571 Legaspi himself moved

his capital from Panay and located it at Manila. He founded the present walled city south of the Pasig River. The following year he died, but his grandson, only twenty-two years old, led conquering expeditions into southeastern Luzon and captured all strongholds. Then he led a force of forty Spanish soldiers around the north coast of Luzon as far as Polillo, and back to Manila via Laguna. In the meantime other Spanish officers had made settlements in Mindoro, the Calamianes, and northern Palawan.

Thus, in 1572, the Philippines acknowledged the rule of Spain, and there were Spanish settlements with one or more missionary friars in each, on Cebu, Masbate, Panay, Mindoro, Palawan, the Calamianes, and several settlements on Luzon. This conquest was quickly accomplished, because there were relatively few Filipinos to resist the conqueror, who had the best soldiers there were at that time in the world. The naked bodies of the natives were unequally pitted against the well-armored knights from Spain and Mexico. Legaspi was a great leader, backed by a force of equally great subordinate officers. The preaching and influence of the friars who accompanied and cooperated with Legaspi was also a powerful ally to the work of conquest. The preaching of the Catholic faith and baptism of converts proceeded almost as rapidly as the march of the Spanish columns, and helped incalculably in rendering the established settlements permanent.

Two years after the death of Legaspi, Limahong, a Chinese pirate, with an expedition of sixty war junks



The Spaniards never conquered nor occupied territory in the Islands other than indicated on this map, excepting a little coast strip on Mindanao.

1000

and four thousand soldiers attempted to capture Manila. The expedition came near being a success. Juan de Salcedo saved the day, and the Chinese were eventually all but annihilated. The event indicates the fighting valor of the few score of Spanish conquerors, and also the odds against which they maintained their settlements in the Philippines.

Juan de Salcedo died of fever at Vigan in 1576. With his death the first period of conquest terminates. It had taken eleven years to subdue and settle the archipelago, from the southern Visayas to northern Luzon.

The twenty-four years, till the end of the century, saw the beginning of what was to characterize the Spanish occupation of the Islands for the next three centuries, viz.: Vain struggles with pirate expeditions from the Moro Islands; frequent changes of governors, sent out either from Spain or Mexico; open quarrels between the priests and friars and the government officials; and the exploitation of native tribes for the enrichment of Spanish adventurers, officials, and friar orders.

The governor exercised all but absolute power. He was so far removed from those to whom he was accountable that he was a viceroy during his term of office. A supreme court, or *audencia*, was established before the end of the sixteenth century to help restrain the power of the governor. The appointment of an archbishop also tended to modify his absolute sway; but the Spanish throne found it best to give him a short term. Seldom in all Spain's sovereignty over

the Philippines did a governor stay in office as long as five years.

The conquerors had so quickly subdued the coast-dwelling tribes of the Philippines that for the next few decades the governors became ambitious for wider conquests, and actually had designs upon China, Cambodia, and Japan, in addition to the Portuguese territory to the south. Like all war lords, ancient and modern, they had to have armies and navies. The Filipinos were compelled to build them ships and then row the galleys they had built. As soldiers they also fought under Spanish officers, all for the glory of Spain; or, more accurately, for gratifying the vain ambition of the governor, for the time being, of the colony.

The spirit of adventure and conquest that had first brought the Spaniard to the Islands thus persisted for many decades, to the great detriment of the Philippines. Their needless wars were expensive and a drain upon the country. Both Spaniard and Filipino were afflicted with poverty. Agriculture and other industries were little encouraged, famines and hunger were frequent. Many of the best men lost their lives on vain expeditions that only brought powerful enemies against the colony, including helpless natives and Spanish settlements.

The conqueror himself instituted a typical feudal institution which needs to be noted. For years at a time the Spanish soldiers received no pay. To provide for their living, as well as to allay their greed, which was leading them to rob natives, Legaspi divided the

native population into large divisions called *encomiendas*. There were usually from three hundred to one thousand men in such a division. Each *encomienda* must support one Spaniard, who was called an *encomendero*. He ruled the *encomienda*, protected the people from their enemies, and was to support a priest and provide a chapel or church. He taxed the *encomienda*. During Legaspi's time each male native between the ages of sixteen and sixty had to pay yearly to his *encomendero* a bushel of rice and a piece of home-made cloth two yards long and one wide. Many *encomenderos* tried to get rich quickly by exorbitant means. False measures were enforced by military power, and much injustice resulted. The first revolts against the Spaniards resulted from the *encomienda* system.

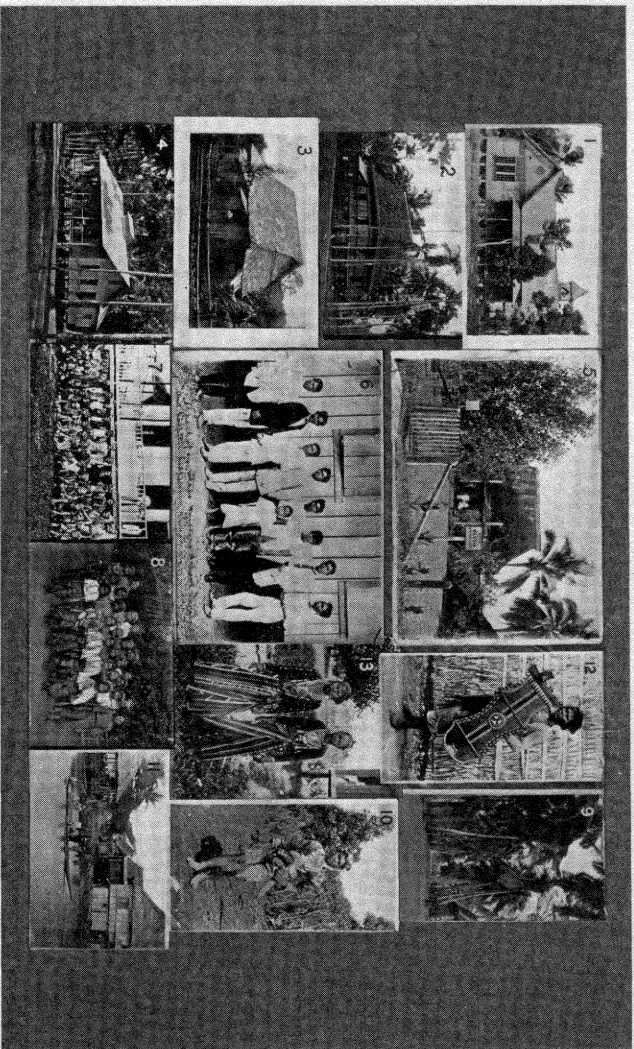
The friars took the part of the natives; made complaint of misuse to the throne; and secured edicts that officially ended the *encomienda* system; the system, however, eluded the law and perpetuated itself down to the modern period. The *encomenderos* neglected their contract to provide for the spiritual instruction of their wards, thus arousing the bitter hostility of the friars. Bishop Salazar returned to Spain with charges that the *encomenderos* forced the *dato* to collect his tribute for him, and failing in this, the *dato* was placed in the pillory and tortured till the greed of the Spaniard was satisfied. He stated that many of the *datos* had died under such treatment, and that their wives and daughters had been tortured along with them. Zuñiga, in his history, tells us that in 1589 Cagayan

arose and killed many *encomenderos*. From here the revolt spread to Ilocos, where the natives arose against the tribute and slew six Spaniards at Vigan.

Manila became the port of clearance for all the trade between China and Japan with Mexico and Europe. Galleons were despatched every year, laden with silks and all the commerce of the Orient, and brought back Mexican dollars and soldiers and friars. The governor and his favorites controlled this rich trade, and even though the term of office was brief, they were commonly able to accumulate wealth.

Chinese artisans and traders were encouraged to come to Manila in large numbers, and were a source of much wealth for the governors. Colonies of Chinese were established in Manila, outside of the walled city. Fearful massacres occurred from time to time, in which thousands of Chinese were heartlessly slain. Most of the Chinamen were compelled to become Catholics. The friars befriended them because they were ambitious with their help to win China to the Church.

The seventeenth century in the Philippines has been called the era of the Dutch and Moro wars. Spain and Portugal had wasted so much of their strength fighting each other, east and west, that when the Portuguese settlements in Malaysia came into the hands of Spain the Spaniards were too weak to hold them. The loss of the great armada that had sailed against England, in 1588, left England and Holland the great sea powers for the next century. European wars were forcibly felt in the far-off Philippines. In



Work of the American Board (Congregational) in Mindanao.

1. The new church building, Davao. 2. Doctor Sibley's home, Davao. 3. Schoolhouse built for the mission by the Bagobos, at Mellila, Davao. 4. Doctor Sibley's hospital, Davao. 5. Mr. Black's home, Davao, used also as a church. 6. Part of the mission staff—school-teachers and hospital helpers. 7. Bagobo chieftains and the American governor. 8. A group of Bagobos from the interior of Mindanao. 9. Coconut grove at Davao. 10. A Bagobo warrior, Davao. 11. Mr. Black on tour, crossing river at Surigao. 12. A Manobo warrior. 13. Mantayan belles, Davao.

11-11-11

1600 the Dutch admiral, Van Noort, brought his fleet into Manila Bay, and was defeated only after a great loss of life on the part of the small Spanish army in the colony. The Dutch had just captured the Portuguese colonies in the Malay archipelago, thus coming into possession of Sumatra, Java, and the Celebes, which they still hold.

Early in the seventeenth century the Spaniards fitted out an expedition against the Dutch in the Moluccas which succeeded. The Spaniards retained control over those islands till they were again lost to the Dutch in 1662. Expeditions from Batavia and from Europe were repeatedly sent against the Philippines, but the most the Dutch accomplished was the destruction of galleons and temporary victories of local significance. Iloilo was repeatedly bombarded, but never captured. Several times they came into Manila Bay, but were repulsed. In Formosa they succeeded in establishing Dutch sovereignty and maintained it for a long period. From there they sought to contest the Spanish monopoly of Chinese and Japanese trade.

While the Spanish historians lay stress on the importance of the Dutch wars, from the Filipinos' point of view the ravishing of all the coasts by the Moro pirates was far more significant and awful. These pirates were the swiftest sailors in Eastern seas. Their boats were small and, when pursued closely, they would lower the sail and row off into the eye of the wind, where the larger ship could not follow. Thus they had no fear of the Spanish galleons or galleys.

Coming north from Jolo and Mindanao, with the

favoring southeast trade-wind, they would establish themselves in some mangrove estuary as a base, from whence by night sallies they fell upon the surrounding coast settlements. The sleeping natives would be aroused to find their village on fire. Those who resisted were ruthlessly cut down. The ones who yielded were carried off into captivity—the aged and feeble to be sold in the markets of Borneo to the Dyak mountaineers, who used them in sacrifices to their gods; the young and strong becoming slaves to cruel Moro masters.

The Spaniards never suppressed these raids of pirates until the coming of steam gun-boats in 1850. Expeditions were sent against the Moros; victories over them were won in individual encounters; treaties were made with *datos*, only to be broken, for the *dato* had no honor for a treaty. The Spaniards could have conquered the Moros, but their interest was always drawn in other directions. The helpless Christian Filipinos were left to suffer the brunt of their cruel raids. The coasts of Panay, Negros, Masbate, and southern Luzon, as well as the eastern Visayas, were thus kept in terror and the population decimated. Industry was greatly hampered, and development delayed. Mindoro was so terribly afflicted with the Moro scourge that it has never yet recovered. It has less population to-day than it had at the time of the conquest. North Palawan and the Calamianes were also terribly afflicted with pirates.

The only successful resistance to the Moros was conducted by the friars. They concentrated the

smaller coast *barrios* into towns and organized them for defense, the friar himself often leading in the hand-to-hand fight. Block-houses were built on the headlands, where watchmen scanned the horizon and gave warning of approaching danger. These old block-houses are still to be seen on the coasts of the Visayas. The most common subject of the dramas in the cheap theaters in the southern islands to-day is the so-called *moro-moro*, a tragedy involving capture by pirates and release by heroes and saints.

Another event of importance during the seventeenth century resulted from the overthrow of the Ming Dynasty in China by the Manchus. During the change of power and consequent disorders there, a Chinese adventurer, Koxinga, raised a pirate army in south China and drove the Dutch out of Formosa. He then sent an ambassador to Manila demanding the surrender of the Islands to him. The colony was weak and unprepared for defense, and consequently terrified. There were twenty-five thousand Chinese living in Pari-an, north of the Pasig River, in Manila. Fearful lest these Chinese cooperate in the designs of Koxinga, they were all ordered to leave the Islands. Unable to do so at once, and fearful of massacre, they arose in rebellion and assaulted the city of Manila. The result was a terrible massacre, which cost the lives of twenty-two thousand of the Chinese; the remaining three thousand built frail boats and fled to Formosa. The death of Koxinga occurred before his expedition reached the Philippines.

The century between 1663 and 1762 is well named

the century of obscurity and decline. The Philippines lost all political significance as a colony. They were profitless to Spain. Spain's part in the conquest of the far East was over. Henceforth the colony was to be only a missionary establishment in control of friar orders. The Inquisition showed its teeth with destructive fury in the long-standing quarrel between friars and governors. Governor Diego de Salcedo lost his life at the hands of the inquisitors in 1667. His successor, Vargas, exiled the archbishop to Cagayan. The Dominican order retaliated by excommunication. The supreme court replied by exiling the provincial of the Dominican order from the Islands. So the bitter struggle went on for decades.

Further, there were fierce struggles between the archbishop and the friars, and between the different friar orders. All classes were drawn into the unhappy dissensions. The moral tone of the colony rapidly declined. Lawlessness went unpunished, corruption flourished. Newly arrived governors found the treasury empty, the funds in the hands of influential citizens of Manila.

In 1717 Governor Bustamante arrived. He was a vigorous officer, and immediately set about to put the colony in good governmental form. His genius for practical administration soon had the prisons full of the guilty, and reforms were under way throughout the colony. But the friars organized reaction, led a procession to the palace at midnight, and murdered him in cold blood. The Spanish throne ordered investigations, which were made, but the criminals were

of such high influence that punishment never reached them.

During this period commerce was paralyzed. The trade centering at Manila was conducted solely in the selfish interest of Spain; the commercial development of the colony was not even seriously considered. Foreigners were not allowed to share in this trade. Spain monopolized all trade that crossed the Pacific, and forbade the colony even to trade with South America.

During this century the condition of the Filipino was perhaps quite as prosperous as it had been during the preceding century of Spanish imperialistic ambitions. The administration of the provinces fell almost entirely to the friars. In the struggle between the friars and the State, so far as controlling the Filipinos was concerned, the friars won.

From this time till 1896 we find the friars practically established as rulers of the colony, locally in the provinces if not officially at Manila. With this gaining of political supremacy came a manifest decline in missionary zeal. During the eighteenth century, while the other friar orders were so bitterly wrangling among themselves, the Jesuits alone were active in missionary service on the frontiers, including the Moro country. The sloth and inactivity of the other orders placed the secular and religious activities of the Jesuits in high contrast, and helped bring down upon them their later exclusion from the colony.

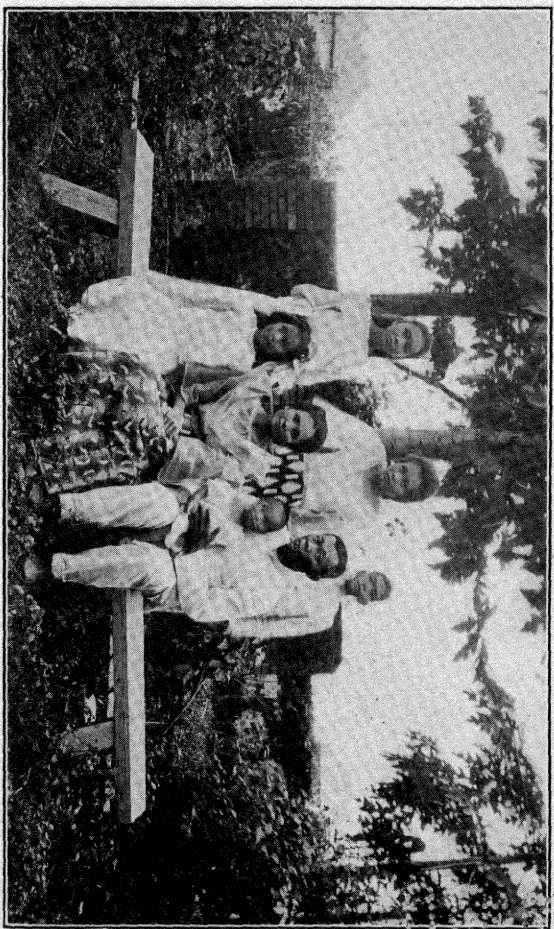
This century was brought to a dark close for the Spaniard by the capture of Manila by the British. Spain and England were at war, to the great discom-

future of the Spaniard, but the Philippine colony knew nothing of it till Manila was stormed by the British. By the treaty of Paris the next year, 1763, the Philippines were returned to the Spaniard.

For the next fifty years we find a spirit of energy characterizing Spanish rule in the Islands. Several able governors followed in the wake of Anda, who had established a capital in Bulacan during the British occupation of Manila and refused to recognize their suzerainty. The Jesuits were excluded from both Spain and the Islands, charged with favoring the British. The spirit of political reconstruction, which was abroad in the world at the close of the eighteenth century, marked by the establishing of a republic in the New World and by great upheavals in the Old World, was felt in the Spanish rule of the Philippines, which temporarily became progressive.

A strong navy was sent to the colony. New means of defense were provided. Agriculture was promoted. Silk and cotton culture was revived by government help. And to finance the government of the Islands, the tobacco monopoly was organized. This increased the production of tobacco many fold and yielded large revenue, but aroused deep resentment because it was oppressive.

The Moro pirates continued their ravages, and grew so bold as to extend their expeditions even to Aparri in north Luzon. Even powerful European and American merchant ships were scuttled by Malay pirates in the Straits of Borneo. Filipino captives were for sale in all of the slave markets of the Malay



Family of a landlord.

1971

archipelago. The government organized a light mosquito fleet to protect the Islands, but it was not effective.

During this period a scientific survey of the coasts of the Islands was made, and new provinces were organized among the wild mountain tribes, furnishing new outlets for both government and friar energy. There were revolts of considerable dimensions against Spanish oppression, but the Filipinos were not enough united to hold together, while the Church and State cooperated in any crisis which threatened both.

The last half-century of Spanish rule was a period of economic and social progress. Manila was opened to foreign trade in 1837. Manila hemp, tobacco, sugar, and coprax soon became staple articles of export, bringing wealth to the Islands. Coffee culture enriched the provinces of Batangas and Camarines. During the sixties, Iloilo, Cebu, Zamboanga, and Sual were opened to foreign trade. European and American firms established themselves, brought capital for investment, and developed industry.

The Spanish Government labored conscientiously at the task of reforms in the colony. There were two insuperable difficulties—Spanish quixotism, and the reactionary friars. Cervantes drew indelibly the lineaments of the Spaniard's weakness in the character of Don Quixote. The Spaniard is an idealist, with great theories and poor practical results therefrom. Vested interests in the colony, centering with the friars, yielded slowly to reforms. Education was promoted for the landlord class. The Jesuits were allowed to return

in the fifties, but were compelled to confine their activities to the conversion of the Moros, and to educational and scientific work in Manila. They established a normal school and the university of Santo Tomas. Printing-presses were gradually multiplied, and progressive ideas disseminated among the favored class of Filipinos.

The friars had become wealthy landlords, and were wont to use despotic power in the *pueblos* which they served as curates. Their chief activities during this period were repressive. They seemed insanely jealous of the Filipino coming to either development or power. Rebellion against the friar was the inevitable result.

The opening of the Suez Canal, in 1868, brought a large immigration of Spaniards, who settled as traders and planters. These Spaniards sided with the friars in jealousy of the natives and resistance to their education and political advancement. Their own *mestizo* children, however, were Filipinos, and led the revolutionary spirit and movement. The issue fulfils the old adage, "Whom the gods would destroy they first make mad." Our sympathy must not be denied the individual Spaniard of the official class, who sought to promote Filipino progress toward political and social power.

Religion and politics were closely entangled in the Cavite rebellion in 1873. The inquisitional methods were drastically applied in the execution of three Tagalog priests—Gomez, Burgos, and Zamora. This premature uprising was put down with so bloody a

hand that the revolutionary spirit of the Filipino leaders had to be inculcated through secret organizations for the next three decades.

During these last thirty years of the nineteenth century, the Filipinos made remarkable progress in spite of friar repression. School opportunities were improved by them throughout the provinces. The brightest children of the landlords were educated in Europe, as well as in Macao, Hongkong, and Japan. Spanish masons organized freemasonry in Manila, and it spread through upper-class Filipinos to the limits of the civilized tribes.

General Weyler's outrages in the Islands before he was sent to Cuba was one of the several causes that gave rise to the great rebellion of 1896. It was an opportune time to rebel. Spanish troops were tied up in Cuba. The uprising suddenly burst with destructive violence. Many friars were captured and tortured. Spanish power in Luzon was so badly broken that, but for the timely arrival of thousands of troops from Europe, Spanish power in the Islands would have been thrown off.

The Spanish armies soon had the sullen Filipino rebels overpowered, and would have controlled the situation but for a murderous eruption of the bitter spirit of the friars.

On December 30, 1896, José Rizal was cruelly executed. Rizal had been reared on a friar-owned plantation in Calamba, east of Manila. After completing the courses of study offered in the Jesuit schools, he went to Europe, where he took rank as a

brilliant student in universities in Spain, France, and Germany. While there he wrote two books, "*Noli me Tangere*" and "*El Filibusterismo*," exposing in a vivid way friar iniquities in the provinces. Returning to Manila in the early nineties, he was seized and exiled to Mindanao. Later he applied for surgeon service in Cuba with the Spanish army, and on his way thither with a commission he was arrested by cable while his ship was at Barcelona, brought back to Manila, tried in a friar-dominated court, condemned to death, and shot on December 30, 1896. This was the match that fired the great revolution that extended throughout the provinces. Rizal, already honored by Filipinos, became a hero as well as a martyr, and took first place among Filipino patriots.

Emilio Aguinaldo, of Cavite, soon made himself leader of the revolution. His band of rebels captured a friar estate at Imus, fourteen miles south of Manila. Here they captured thirteen friars. Some of these were slowly cut to pieces and burned alive. The Spanish general soon had twenty-eight thousand fresh troops from Europe in Manila. Aguinaldo was driven out of Cavite province, but the rebellion spread through the Islands.

Then happened the thing always happening in the Philippines—a new governor-general arrived from Spain. His name was Rovira, and he wanted peace at once and at any price. The Spanish Government was burdened to the limit of its power maintaining two hundred thousand soldiers in Cuba. His ambassador met Aguinaldo and his generals at Biac na

Bato in August, 1897. A treaty of peace was concluded with the following terms:

Aguinaldo and his generals were bribed to leave the country after surrendering their guns and forts.

The Spaniards agreed:

1. To pay Aguinaldo and his generals eight hundred thousand pesos, and later to reimburse Filipino property-owners whose property had been damaged by the fighting to the amount of nine hundred thousand pesos.

2. To send all friars away from the Philippines, or else compel them to live in convents in the cities.

3. To grant Filipinos representation in the Spanish Cortes.

4. To judge Filipinos and Spaniards by the same laws, and to give Filipinos high positions in the government service.

None of these promises was in good faith, nor were they kept, other than that of the first payment to Aguinaldo. He received the money and took it to Hongkong, where, according to reports, it was lost in gambling. The Spaniards had promised amnesty to all who had shared in the rebellion, but straightway set about wreaking dire vengeance upon them, exiling and executing them and confiscating their property. From long experience with Spanish promises for reform, this was what Aguinaldo and his patriots knew would be the case.

In March, 1898, the insurrection was renewed, beginning in Cebu. The Spanish army, with the help of a native regiment, won in the battle of Cebu, killing

more than a thousand Visayans. But the provinces were thrown into revolution by the event, and in that condition of affairs Admiral Dewey found them in May, 1898, when he destroyed the Spanish fleet in Manila Bay.



First Methodist Church, Manila. (Knox Memorial.)



Methodist women workers in the Philippines, 1908.

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CHAPTER V

The New Epoch

IF ever a country had forfeited its right to govern a colony, it was Spain. America was at war with Spain in Cuba in the name of outraged humanity.

On the first of May, 1898, Admiral Dewey steamed into Manila Bay and made straight for Cavite, the Spanish naval base. Within a few hours he had destroyed the Spanish ships, which, like the historic armada of old, had been baptized with holy water and blessed by the archbishop the day before, but all in vain against modern projectiles. Six hundred Spaniards were killed, without the loss of one American.

Manila, ten miles away, was thrown into confusion. The Spaniards, headed by Governor Augustin and Archbishop Nozaleda, made an urgent appeal to the Filipinos to help them drive the Americans out of the Islands. They told them the Americans would take away their liberties and enslave them; that this Protestant nation would destroy their churches and uproot Christianity. In the past, when Spain wanted the Filipinos to help against her enemies, the Dutch and the English, she had called the Filipinos "Brothers" and "Spaniards"; then after the wars were over she had called them "Savages" and "*Carabao*." The false promises of Biac na Bato were still fresh in the Filipinos' memory. Consequently, they only mocked

at the appeal of the Spaniard, and refused to fight the Americans.

The Americans allowed Aguinaldo to return to the Philippines from Singapore. Individuals helped him secure arms. He at once issued to the Filipinos a proclamation, saying: "Wherever you see the American flag, there flock in force. They are our friends."

Why did Dewey remain in Manila Bay after destroying the Spanish fleet? Because there was a Spanish army of unknown strength in Manila. He might have destroyed the city by bombardment, but that would have been contrary to civilized warfare, which respects the non-combatant. He chose rather to await the arrival of an army from America. He further feared the insurgents would capture the city and massacre the inhabitants. America and Spain were at war, and Admiral Dewey could not leave Manila with its Spanish army.

Aguinaldo proclaimed himself military dictator, and established his revolutionary government at Cavite. In August, 1898, an appeal was sent to the nations to recognize this government, but none ever recognized it. The dictatorship was not representative of the provinces, and only included two or three provinces in Luzon.

Ten thousand American troops were on hand in August, and Manila was captured on the thirteenth of the month. Very few Americans were killed. The Spaniards were dispirited, fighting only enough to save their honor before capitulating. An army of fifteen thousand Filipino troops was on hand, eager to share

in the capture of Manila, but they were not allowed to do so. It was America's fight with Spain, and as such, General Merritt was responsible for the treatment the Spaniards should receive. It was feared the Filipino soldiers wished to loot the city and avenge themselves.

On the very day before the capture of Manila, the *protocol* had been signed whereby hostilities should cease, pending the arrangement of terms for the peace of Paris. Owing to distance, the news of the *protocol* did not arrive till after Manila had surrendered.

Denied a share in the capture and "loot" of the city, Aguinaldo and his counselors became increasingly suspicious and jealous of the American policy in the Islands. By December, 1898, six thousand, five hundred more troops had arrived from America. Now came the news of the terms of the treaty of Paris, whereby Spain ceded to the United States the Philippine Islands, and received in return \$20,000,000 for government property in the Islands. This payment had been agreed in order to assuage the wounded pride of the defeated Spaniard, and make possible a speedy termination of the war.

Up to this point the relations between the Filipino and American armies had been friendly. When the terms of the treaty of Paris became known to the Filipino leaders, they became filled with the bitterest suspicions of the Americans' motives and purpose. President McKinley issued an order to General Otis, then in command in Manila, declaring that American sovereignty must be recognized immediately and unconditionally. His counselors thought that a firm

declaration of this kind would be accepted by the Filipinos, and that they would not dare resist.

America's intentions were to deal with the Filipino with great liberality. Subsequent events have proved that to the entire world. Messages and a commission sought later to convince the Filipinos of this motive. But their experiences with the false promises of Spain had disqualified them to accept any protestations of an unselfish motive.

Personal ambitions on the part of the Filipino leaders in Luzon were tremendous factors in precipitating the troubles that ensued. Patriotism must be loosely defined to apply it to the complex motives dominant with that ambitious group of Spanish-trained dictators. Accustomed to the vacillating policy of Spain, they were incapable of believing in the firm purpose of America to carry out the spirit of President McKinley's instructions. In their ambitions they were mightily reenforced by the activities of the anti-imperialistic party that sprang up in America. This encouraged them to plunge the Filipinos into war with the only power responsible before the world for maintaining sovereignty in the Philippines.

They planned to take the initiative in a great battle that should destroy the city of Manila and exterminate the American army. The fight, however, was precipitated by an American sergeant, who shot a Filipino lieutenant because he refused to halt when challenged by the sentry guarding the San Juan bridge. The sentry's shot was soon answered by a signal gun from the Filipino lines surrounding Manila. This hap-

pened on the night of February 4, 1899. Forty thousand Filipinos were in the lines around the city. During all the rest of the night a fearful battle raged about Manila. Accomplices of the insurgents within the city set it on fire in scores of places. The Americans were kept more than busy fighting at the same time against the fires and the charging hordes of native soldiery.

Three concerted attempts were made to carry the city by fierce charges following the main avenues of entry from the north, east, and south. All were repulsed with great loss of life. They had failed rightly to estimate the resources and fighting quality of the American soldier. When the morning of the fifth broke, the Filipino line of attack had been thrown back at every point, and the American positions had advanced to Calumpit on the north, the Maraquina Valley on the east, and Passey on the south.

During the night Aguinaldo had launched a declaration of war against the United States and sent it through the provinces. The next day, when the Filipino officers made overtures of peace, they were not accepted as sincere, largely because of this declaration of war and its publication far and wide. President McKinley's instructions were not ambiguous. Officials representing him at the front were convinced, and rightly, that only by prosecuting the war to a finish could a lasting peace and prosperity for the Islands be established.

During the following months, Tagalog leaders visited the Visayan Islands and the insurrection spread

through the provinces. The American army in the field pushed the campaign with as much vigor as possible, and soon had pushed the insurrecto forces into the mountains. Henceforth, the fighting, while it lasted, was only a guerilla warfare. Aguinaldo's capital at Malolos retreated to the north, and on November 11, 1899, the Tagalog generals held their last council of war in Luzon, after which they hid in the mountains till finally captured some months later. The harrowing details of the prolonged fighting, lasting two years in all, need not be recited here.

As American officers came to know the country and the people better, it became relatively easier to supplement fighting with diplomacy. One by one the recalcitrant insurgent officers, long since convinced of the quixotism of their rebellion, and of the invincibility of the American army, were induced to surrender. Many of them were at once made governors of provinces organized under military law.

Possibly never before had a great army been given so diverse a task as the one devolving upon the American army in the Philippines. While pacifying the provinces as expeditiously as the jungles and seasons permitted, they established a complete civil government; and conducted courts, custom-houses, post-offices, and schools for the Filipino children. Great godowns in the commissary department in Manila were filled with all kinds of school supplies, including books, charts, pads, pencils, etc. Commanding generals were also departmental superintendents of education; examinations were held, and soldiers qualifying were

detailed to teach schools. In the fall of 1900, when Mr. Taft and his companions of the second civil commission arrived in Manila to take over the administration of the Philippines, they found a school system that needed little radical changing to meet their own plans for the education of the Filipino children.

In July, 1901, Governor-general Taft was inaugurated, and civil control took the place of the temporary martial law and military régime.

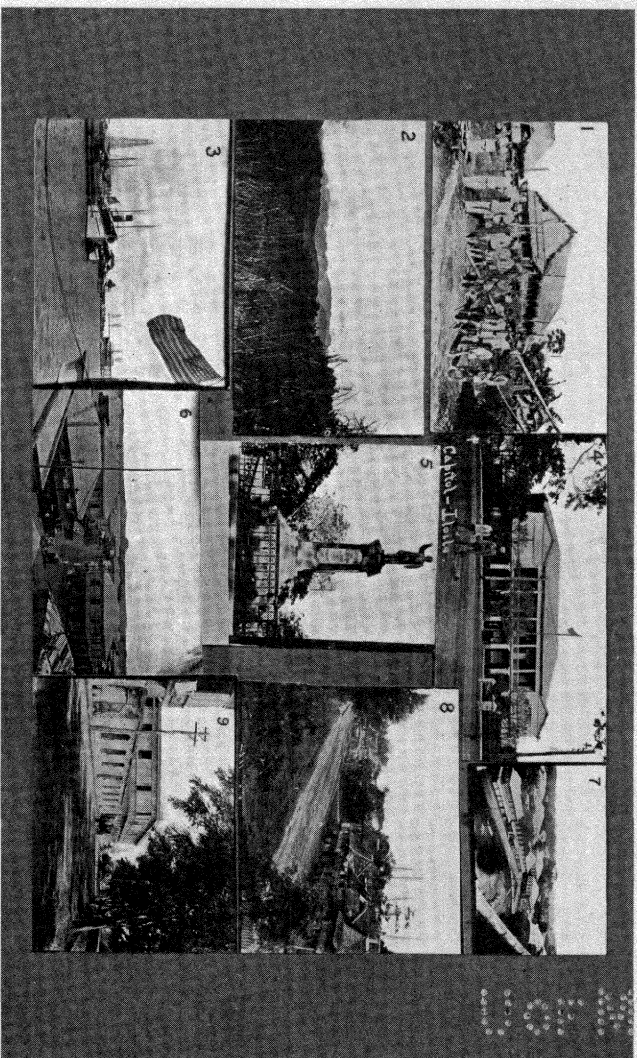
Those who feel that there was no need of fighting between the Americans and Filipinos, and who claim that diplomacy might better have been resorted to than arms, little know the temper of the Tagalogs who headed the provisional revolutionary government, and are also blind to the lawless conditions existing throughout the provinces. Diplomacy had no value until the hopelessness of resisting American sovereignty had been fearfully demonstrated. While it is certainly true that a majority of the Filipinos throughout the provinces preferred diplomacy to fighting the United States, they were not the Filipinos in power; and they were at the mercy of their leaders, who had to be compelled by defeat to be diplomatic.

Some may still believe that the United States had no right to become involved in Philippine matters in the first place. Only two other options were possible: ✓ Either that they let some other ambitious power take the Islands as a colony, or else by international agreement insure their neutrality and then leave the Filipino to work out his own problems. The former course has the advantage of being practical. The latter would

have been purest barbarism, entailing awful retrogression even from the culture attained under Spanish rule. It would also have involved incalculable suffering for the helpless *tawos*.

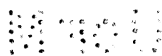
Liberty and independence are no boon to mutually suspicious and warlike tribes without a common language, and with little common interest, and the heirs of such culture as the Filipino has received from the Spaniard. Even countries like Cuba and Mexico manifestly need help to maintain law and peace; the Philippines, with no common language, with a heritage of superstition, ignorance, and sloth that can only be remedied by decades of careful and patient teaching, could never progress if left to their own ingenuity at the cultural stage in which they were when Spanish suzerainty came to a close.

As to the motives and capacities of the so-called patriot leaders, while nothing can be gained by impugning them now that a lasting peace and progress has been established, it is pathetic that so many cultured Americans persist in a doctrinaire judgment that, with its credulity, attributes to those leaders a degree of patriotism they never dared claim for themselves. Let it not be forgotten that Aguinaldo sold out his patriotism at Biac na Bato for a miserable pittance, which he failed to divide with his generals; that his ambition for preeminence did not stop short at the assassination of Andres Bonifacio and of General Luna. On the flight from pursuing American officers in the mountains of Luzon, his physician, Simon Villa, who kept a diary, made this entry on March 16, 1900:



Panay views.

1. Wild Visayans, Panay Bukidnon.
2. Mountainous interior, Panay.
3. Iloilo River, in front of Custom House.
4. Capitol building, Iloilo Province.
5. Rizal Monument, Iloilo.
6. Calle Real, main thoroughfare, Iloilo.
7. Corner of Jaro Plaza.
8. Middle-class shacks, Jaro.
9. Ruins of Iloilo, burned by insurgents, 1900.



After supper the honorable president, in conversation with B. and V. and Lieutenant Carasco, told them that as soon as the independence of the country was declared, he would give each one of them an amount of land equal to what he himself would take for the future use of his own family; that is, he will give each one of the three gentlemen thirteen thousand, five hundred acres of land as a recompense for their work. In all probability they will be located in the San José Valley in Nueva Ecija.

In such a way the Spanish conquerors divided the land among the *encomenderos*. These "patriots" were but the quixotic and selfish children of the Spanish conquerors, whom they could but imitate. The *barrio* peasants testify that these officers were vastly more cruel and bloody than the worst Spaniards had ever been. They compelled the peaceful population to give them food and money. Fire, torture, and assassination were freely used to compel their fellow countrymen to support this hopeless war. The deeds of these men and their generals make one of the saddest and bloodiest pages in all Filipino history. In the island of Panay, the charging Americans found the trenches full of Visayans with their throats cut from ear to ear by their officers, because they would not continue the hopeless fight. The *barrio* people of Iloilo province, who have since become Protestants, still declare that if the Americans withdraw from the Islands, they will all be slaughtered by their vengeful former generals.

In Negros, soon after the American occupation, an independent republic was established. The leaders were as capable as any men in the Islands. Tagalog

officers were refused a landing on this island. After a short experience with independence, on their own initiative they sent a delegation to Manila praying the Americans to send troops to protect them. Gen. J. F. Smith was despatched in response to this request. A splendid opportunity was given them to demonstrate what could be done by a government wholly planned and conducted by Filipinos, with protection from outside enemies insured by American troops. The legislative body spent all the taxes on salaries for the officials, in good Spanish style. The police preyed upon the people instead of protecting them. The people became dissatisfied with their leaders and could find no better ones. It was a republic only in its empty name.

Nothing could more clearly show the inability of the Filipino to govern himself. Here was a homogeneous province with a single dialect, a rich sugar-growing island with ample wealth, and that wealth had secured the inhabitants of the island more culture than could be found elsewhere in the Philippines, outside of Manila; and yet the province was soon in rebellion, robbers raided the plantations, there was neither law nor order till the American soldier enforced it, and during the brief experience of self-government a great deal of plantation property was destroyed. It was early evident that the people had no confidence in their leaders, and the leaders no confidence in each other. The only confidence that appeared to obtain was the confidence that each official would enrich himself at the cost of the province. To-day Negros is content with American control.

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The American sovereignty once established, Governor Taft took up the task of reconstruction in accordance with his now famous shibboleth, "The Philippines for the Filipino." Since first making that declaration, he and his successors and their counselors have consistently worked to these six ends:

1. To keep the natural wealth of the Islands for the Filipinos.
2. To give government positions to Filipinos as fast as fit persons could be found for the service.
3. To allow the Filipinos as much self-government as they could exercise to their own advantage.
4. To give speedy and equal justice to all classes.
5. To bring the public school within the reach of the country *barrio* as well as the large towns, and compel school attendance.
6. To promote the industrial and commercial development of the Islands as fast as consistent with the foregoing principles.

Unlike the quixotic Spaniard, the practical American has thus far accomplished what was undertaken.

The Insular Government, organized in 1901 to take up this great task in the Philippines, early attained a high degree of efficiency. In addition to the governor-general and the executive secretary, there are four departments, with an American at the head of each:

The Department of the Interior, having charge of the non-Christian tribes, and comprising in addition six bureaus: the Bureau of Health, of Forestry, of Science, of Lands, of the Weather, and of Immigration.

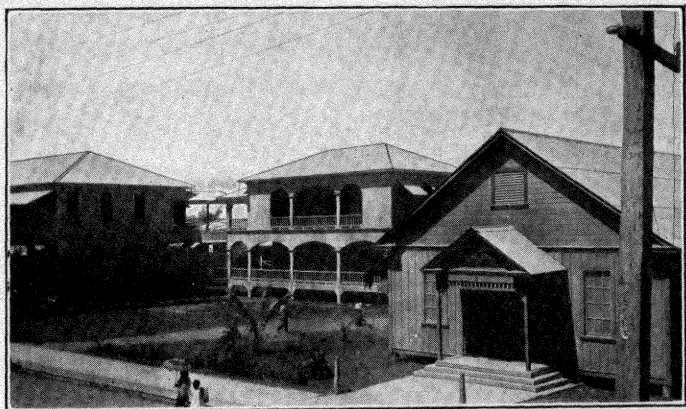
The Department of Commerce and Police, having charge of the constabulary, and comprising six bureaus: the Bureau of Public Works, of Navigation, of Posts, of Coast and Geodetic Survey, of Labor, and of Railways.

The Department of Finance and Justice, having charge of the supreme court, and comprising the four bureaus: of Justice, of the Treasury, of Customs, and of Internal Revenue.

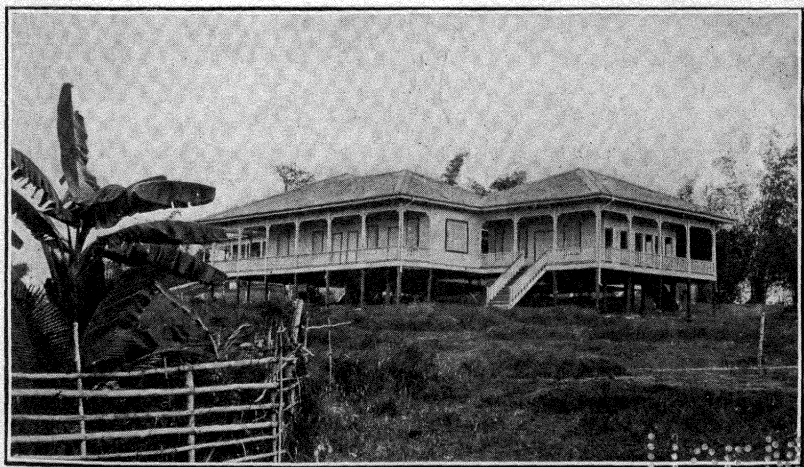
The Department of Public Instruction, having charge of the bureaus of Education, of Agriculture, of Supply, of Prisons, and of Printing and Engraving.

The Department of the Interior is taxed with the problems furnished by the wild tribes. Progress is slow in changing their condition. A maximum demand is made for tact and diplomacy in dealing with their superstitions and prejudices. One of the largest gains of the first decade of this department's work has been the acquiring of accurate information needed as a basis for systematic procedure in their behalf.

The Bureau of Health is also confronted by widespread superstition and prejudice, which interferes with every attempt to deal effectively with the epidemic contagions and their causes. Beriberi has been deprived of its terrors since the discovery of its dependence upon the use of polished rice. Quarantines have been effective in confining cholera and bubonic plague to limited localities. A Pasteur institute furnishes free treatment for suspected cases of rabies; and materials for treatment, with full instructions to physicians, are sent out free to all the provinces. The



Union Hospital, Iloilo. Conducted jointly by Baptists and Presbyterians.



Emmanuel Hospital, Capiz. (Baptist.)

1170

Manila General Hospital, with its companion institution for the southern islands in Cebu, affords free surgical treatment for all needy cases in the archipelago. Government officials throughout the provinces are on the watch for cases that need surgical treatment, and the government furnishes free transportation to and from Manila to all such patients who require it. Large quantities of quinine and other drugs are furnished free to missionaries and others competent to administer them to sick natives throughout the provinces.

There are about two thousand, five hundred lepers isolated on Culion under government care and support. The number of lepers is rapidly decreasing throughout the Islands, and it is believed that within a few years the danger from this disease will be negligible. Ten years ago lepers were a common sight on the streets and begging in the markets. The Anti-tuberculosis Society has been promoted, and progress is being made toward informing the people as to methods of preventing and fighting the disease, which is a common plague of the Filipino. Manila is rapidly becoming a sanitary city. During the past year one million, one hundred and sixty-seven thousand, nine hundred and eighty-four vaccinations were administered. Smallpox is ceasing its ravages during the dreaded hot season. A large corps of Filipino men and women nurses is being trained for the work in the health service. No form of disease nor of needless suffering on the part of the people throughout the provinces fails to receive earnest scientific attention.

The prejudices of the people against vaccination, treatment, and precautions of a sanitary nature are vanishing.

The Bureau of Lands has had the conduct of the sale of lands bought from the friars. Seventy per cent of the price paid for these lands, \$6,000,000, has already been received from the tenants to whom they were sold in severalty. Government-guaranteed titles are made possible to all landowners, enabling them to borrow money for promoting agriculture at lower rates of interest.

The Department of Commerce and Police has promoted extensive public works, including harbor improvements, clearing the channels of navigable rivers; provincial capital buildings; hundreds of miles of splendid macadam roads through the more populous provinces; artesian wells for the large towns that had no water supply that was sanitary; railways across the island of Panay, another the length of the island of Cebu, and a system reaching out in all directions from Manila; a system of post-offices that conducted a postal savings-bank four years before it was taken up in the United States; a system of lighthouses that operates one hundred and forty-two lights, fifty-six beacons, and one hundred and twelve buoys, employing one hundred and seventy-seven keepers, twenty-four apprentices, and eighty boatmen—all Filipinos. The same Bureau of Navigation maintains a fleet of forty-four vessels. Their swift cutters afford transportation to civilians and for cargoes to many islands and ports to which commercial interisland lines do not

yet reach. A cable-ship is also maintained, and all the provinces have telegraphic intercommunication. A new wireless service augments the cable service, and serves to warn cities and shipping in the line of impending typhoons.

The Department of Finance and Justice has control of the system of revenues that entirely finances the Insular Government, and enables it to report a credit balance each year. The entire bonded indebtedness of the Philippine Islands for all their expensive and extensive improvements under the new régime is only \$12,000,000, which gives a per capita debt of \$1.50, and a per capita interest payment of six cents. The annual budget of less than \$14,000,000 is provided by the Insular Government's revenues.

The Department of Education has maintained, since 1901, a force of approximately one thousand American teachers in the Islands each year. These, with the force of native teachers, total nine thousand and eighty-six teachers reported for last year. There is an enrolment of six hundred and ten thousand, four hundred and ninety-three children in the public schools. The number has increased each year, and crowds the capacity of the schools and of the teaching force. There are thirty-five high schools, two hundred and forty-five intermediate, four thousand, one hundred and twenty-one primary schools; there are six arts and trades schools, twenty-three manual-training shops, seven normal schools, three agricultural schools, one commercial school. The University of the Philippines was organized in 1911, and now includes the following col-

leges: College of Liberal Arts, College of Medicine and Surgery, College of Agriculture, College of Veterinary Science, College of Law, College of Engineering, and School of Fine Arts. Its total registration in all departments consists of one thousand, two hundred and twenty students. Fifty-seven per cent of the graduates from Philippine high schools entered the university.

All teaching in Philippine schools of all grades is done in English. For the first time in their history, the Filipinos of all social classes are learning a common language, and the very one best qualified to equip them for intercourse with the outside world, and afford access to the best literature and science.

The Chief Justice of the Supreme Court is a Filipino. Four of the nine members of the Civil Commission, which acts as the upper house in Philippine legislation, are Filipinos. The Filipino people are represented by the Philippine Assembly, which is elective, the delegates being apportioned to population. The governor-general and four members of the Civil Commission are appointive from Washington. When the time comes, a Filipino governor-general will for the first time be the Governor of the Philippines.

The Filipinos to-day exercise a high degree of autonomy. For ten years they have enjoyed a large measure of self-government. Each province is governed by a Provincial Council of three members: the Governor, elected by the voters of the province; the Treasurer, appointed by the Department of Finance and Justice; and the so-called Third-member, elected by the province. Thus two out of the three are Filipinos in

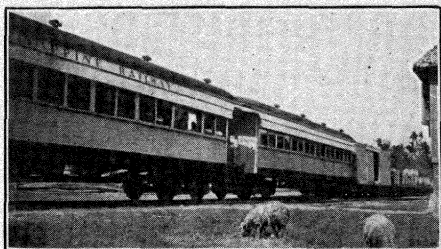
all cases, and the treasurers are Filipinos when capable men for the place are available. The presidents of the municipalities are elective and are Filipinos. There is a Filipino justice of the peace in each community, appointed by the Judge of First Instance for the district. Filipino policemen enforce the law. Filipino constabulary soldiers, officered in part by Filipinos, maintain law and order on the frontiers, and hold the mountain provinces and wild tribes in control. Some of the judges of the Courts of First Instance are Filipinos. It is significant that most of the auditors of municipal accounts are Americans, and that they have a task as difficult as any officials in the Islands.

The Filipinos respond reasonably well to the splendid opportunity given them for education, and the development of their natural resources. Their Spanish training and quixotism are still in evidence, and will be for a long time to come. Malay and Spanish institutions persist, and will modify the institutions America seeks to develop for the Filipino.

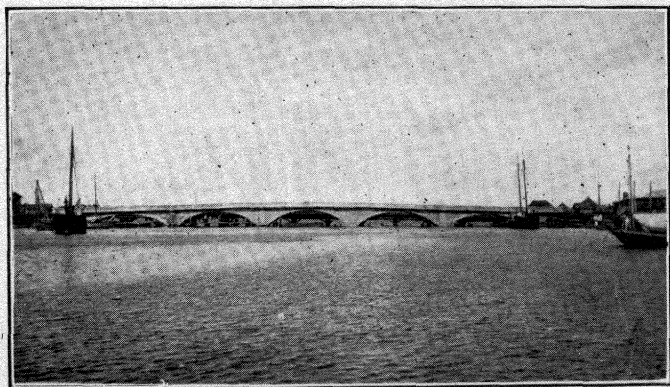
An incalculable amount of hard work has been done for the Filipino. Most American officials have thrown themselves into the task in a commendable and unselfish spirit. Many, like Governor Forbes, have gone to the Islands at a personal sacrifice, to put the prime of their powers into the doing of the task.

The decade of civil government has demonstrated that the task has been rightly conceived and wisely undertaken. Political impatience, on the part of both Filipinos and Americans, is inevitable. The conviction grows upon all who take the pains to become in-

formed, as it does upon all who have lived and wrought in the Philippines, that the task must be completed essentially along the very lines on which it has thus far been conceived and undertaken. It is a matter of increasingly common consent that the Philippines are for the Filipino, and that America's function there is an unselfish one; that the Filipino is capable of self-government when his culture reaches the grade self-government implies; that republican institutions, with some necessary adaptations, will fit the Malay as well as the American; and that the one road to the realization of what both Filipino and American people desire and demand is the long road of culture. Such splendid work as the Insular Government has accomplished during the past decade is what the Philippine problem needs for its solution, not fiat legislation. The new epoch in the Philippines has come, but only its dawn. The full splendor of the light is waxing. The Filipino is being swept on toward autonomy as fast as he is capable of traveling. His progress is as rapid as it could possibly be and remain healthy.



Train on railroad crossing, Panay.



Concrete bridge between Iloilo and Jaro. A type of the bridge-work conducted by the Insular Government.



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1890.

CHAPTER VI

Romanism in the Philippines

MISSIONARY zeal was strangely blended with ambition for conquest and greed for gain in the Spanish conqueror and his successors.

Missionary zeal was not confined to the friar; it was felt by the soldier and civilian as well. They fought off the Dutch and English with a double energy, to save their wards from the contaminating influences of Protestant powers. In spite of all their zeal for the Catholic Church, their absolute power over the Islands was destined finally to be broken by a child of the same reformation the Inquisition had fought away from Spain and her colonies. Such is the irony of fate for all who struggle against the historical movement for liberty and progress.

The Spaniard was tremendously in earnest in his religion. His zeal was worthy of a better cause, and of a truer gospel. The friar shrank back from no sacrifice in the line of missionary duty. The hardships of the voyage from Spain to the Islands, by way of Mexico, are proved by records like this one:

In 1575 Herrera went back to Spain to enlist more missionaries for the Philippines. He secured forty Augustinians and several Franciscans, and started back with them. The hardships of the voyage were so great that they all became exhausted and ill. Only six of those who had left

Spain were able to go beyond Mexico. These six, with three others who joined them in Mexico, had nearly reached Manila when they were wrecked by a typhoon. With great difficulty they reached a neighboring island, where they all, including Herrera, were killed by savage natives in 1576. The following year twenty-four other friars came out to take up the work they would have done if spared.

From the Philippines as a base, they sought to convert China. When the Chinese would not permit them to enter China, Albuquerque, a successful Augustinian missionary, learning that the Chinese would buy slaves of any nationality, offered himself as a slave to the captain of a Chinese junk, eager to carry the Cross into China, even in bonds.

Urdaneta and his five friar companions, who accompanied Legaspi in 1564, scattered themselves over the Islands as fast as settlements were made, at the imminent risk of their lives. They and their successors were commonly stationed in a distant settlement, scores of miles from the nearest Spaniard, to struggle alone with the fevers and other diseases of the country, while they wrought single-handed for the conversion of Filipino tribes. They learned the native dialects, prepared catechisms, and within a decade had baptized converts by the scores of thousands.

These friars were the first to raise a protest against the injustice of the *encomenderos*. The power of their scathing rebuke was felt in the Cortes and in Rome, and deserves part of the credit for the humanitarian clauses in the "Laws of the Indies," and in the edicts, notably the one against slavery in 1591. While not all of their fight with the government officials was

motived by a moral sense outraged by greed and injustice, such was often the case.

As a rule, the friars went to the Philippines for life. They could only return to the Spanish Main and to Europe by order of their provincial. Hundreds of their worn-out bodies are buried in the Islands. They never shrank from paying the full price of hardship involved in doing their missionary task as they conceived it. Not infrequently they were captured by Moro pirates and carried off to unknown shame and torture. Such a price did they pay for the redemption of the Filipino!

But there are two sides to any great and complicated question like the friar question. In the interests of the new epoch, and of fulfilling the work the friar began, we are duty-bound to look at both sides.

The American intervention for the first time opened up the Philippines to the Protestant missionary. Before 1898 neither Protestant missionary nor Bible had been tolerated in the Islands. The question has since been raised as to the justification of Protestant work in the Philippines. The question is heard: "Why not concentrate missionary energy on the pagan fields? The Filipino is already a Christian. Why complicate matters by taking Protestantism there too?" The great Ecumenical Conference that met in Edinburgh in 1910 did not see fit to include in the scope of its discussion Protestant work in Roman Catholic lands. Is such work justifiable?

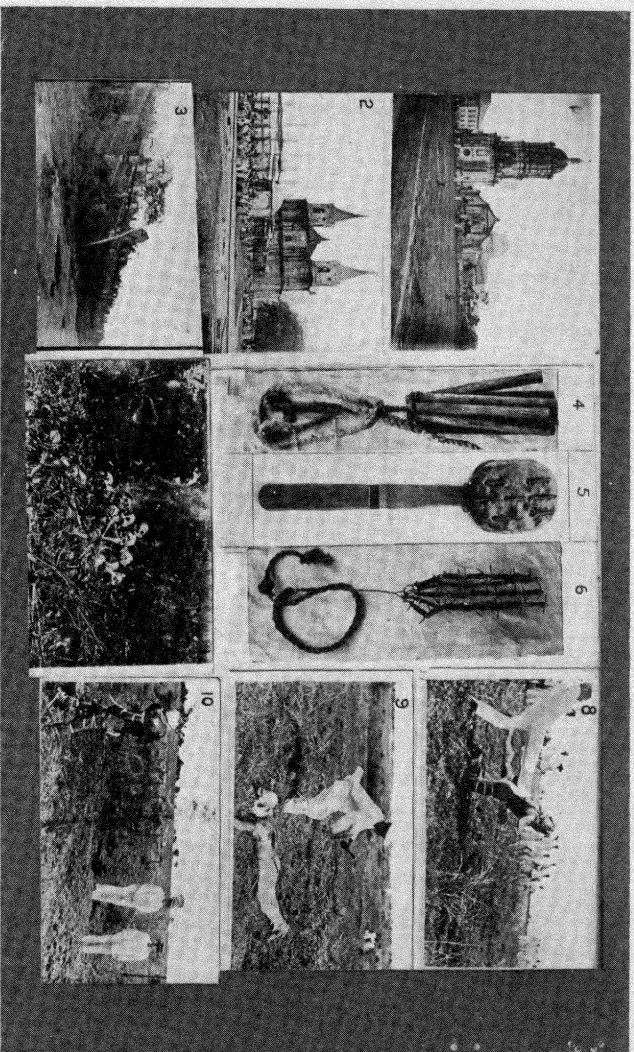
Missionaries who have familiarized themselves in a practical way with Romanism in Spanish colonies are

unanimous in the conclusion that Spanish Romanism is farther removed from the gospel of Jesus Christ than was the pharisaism that killed him. This is maintained here, not merely on the evidence from the actual practice of Catholicism by the Filipinos, for all recognize that the practice of any faith falls short of its ideals. Here the very principles and teachings fundamental to the system are awry with the gospel.

A study of the history of the friar missions affords evidence that the friar had a very easy definition of conversion. Once baptized, his work for the soul of the native was counted essentially complete. His ambition was the one the tempter offered Christ, to own the whole world, and get it by quick means. The friar was essentially impatient with the details of catechizing converts. He became more and more restive as the processes of transforming the Malay into a Christian were seen to involve long reaches of time.

His Christian ideals were monastic and non-social. Salvation was an affair of the next world. This world was hopelessly evil and not intended to be reformed. This other-worldly gospel was dry to the native convert. The endless round of prayer and catechism, dry and formal, did not deeply interest the Filipino. In order to hold him the Church had to become vicious. The entire Church program of festivals was involved with unsocial and immoral practices. Otherwise the friars would have had but small followings.

The Romanism introduced by the friar into the Philippines was idolatrous. Any priest, and many



Romanism in Philippines.

1. Bell-tower and cathedral, Jaro, Panay. 2. Molo, Iloilo Province, church and festival crowd. 3. Cemetery, Janaway, Panay. 4. Implement for doing penance, Manila. 5. Penance implement, used in Figure 9, seven jagged pieces of glass in a matrix, each piece of glass representing one of the seven sufferings of Jesus. 6. Scourge used in penance, bars and lead carriers. 7. Corner of church cemetery, Iloilo Province; bones cast out from niches when rental ceased. 8. Blindfolded penitent, Manila. 9. Penitent, Manila, after receiving four blows with implement in Figure 5. 10. Penitent, Manila.

1100

strong Catholics will deny this, but there is evidence of its truth. Rosaries, scapularies, and crosses are amulets and talismans; the Filipinos were trained so to consider them. The clanging of the church bells has miraculous power to discomfit evil spirits. Epidemic contagions are exorcised by idolatrous processions with images and candles. Indeed, a chief obstacle to preventing and combating the scourge of cholera is the attitude of the town-dwelling Catholics, who believe the disease the work of devils, and to be exorcised by novenas and penance, rather than by boiling drinking water and by other sanitary measures.

One of the clearest evidences of crude idolatry is seen in the establishing of miraculous shrines and miracle-working images. For example, nearly every Catholic home has a small image of San Roque. Now, if the worshiper is merely reminded of the spiritual saint by the image, and prays to San Roque in heaven, and not to the image, why is it incumbent upon him to make a pilgrimage of a hundred miles to some shrine where there is a particular image of San Roque that sweats every afternoon, and there light candles and pray to that particular image? Even the common people joke about the ease of making an image sweat by placing salt on the face to absorb moisture in drops from the humid atmosphere.

The crude *anitos*, or idols, of the Filipinos were exchanged for the Catholic images. The Filipinos were baptized by the thousands within a few weeks' time. It was possible because there was so much in common between them and the friars that the

transfer of spiritual allegiance to Romanism was but a step, involving no radical change of belief.

No great spiritual task is accomplished so easily as was the baptism of thousands and hundreds of thousands by Francis Xavier, who swept through the whole Orient like a great comet trailing holy water for a million converts. The testimony of friars is the strongest testimony that could be asked that the mass of the Filipinos are still pagans, with only a veneer of Romanism for public occasions. But what no friar can see is the underlying fact that Romanism has not radically changed the mass of the people in the Islands because it offered to these people so little that was new or radical to them. In their simple minds, the primitive animistic rites conducted by the old women in the *barrio* are essentially the same as the crude rites performed by the friar in his chapel. Both are superstitious and idolatrous, and the Malay instinct can hardly be blamed for cleaving to the ones it has known the longest, and which are the more deeply absorbed into its very tissue.

Any process of reasoning that would justify the failure of evangelical Christianity to evangelize the Hindu or the Buddhist, because they already have a religion and objects of worship, may well justify the Protestant missionary in passing by the Filipino with his Romanism. No process of reasoning that postulates any distinction between the bare name and claim to Christianity and the vital Christianity we live and preach can for a minute question the need and justification of Protestant work for the Filipino.

The great evil of idolatry is not that it lacks splendid elements of ritual that may promote devotion, but that it inevitably makes the spiritual and living God unreal, and defeats his purpose to come into the life of the soul. The evil of idolatry is fundamental and incurable. Excision is the one means of therapeutic treatment. The teachings of the prophets of Israel justify our most vigorous missionary crusade in the Philippines.

The Romanism the friars inculcated among the Filipinos is reactionary and repressive. The first friars were medieval. All their successors, with the possible exception of the Jesuits, have likewise been medieval. They define progress in terms of retrogression. They would promote progress by enforcing medieval ideals by means of the holy Inquisition. Their chief fear for the Filipino has been that science and education should some day be brought to him, to the utter overthrowing of the pious labors of the friars for his soul. They have counted the enforced ignorance of the Filipino his chief safeguard. Fearing that wealth would extend his horizon and culture, they have honestly dreaded and opposed the industrial and commercial development of the Islands and their resources. Greed for gold and property has never characterized the friar, except in individual instances. Circumstances have compelled the friar to become a landlord in order to control the situation.

So long as vital Christianity is alive and progressive, its missionaries are called upon to undermine such a stronghold of reaction and retrogression as

had been developed in the Philippines by the friars. Hinduism and Islam are not mightier forces of reaction than Spanish Romanism. The former Spanish colonies in America are witnesses to the charge.

Spanish Romanism in the Philippines has long been decadent. No student of Philippine history has failed to note the humanitarian impulses and missionary zeal of the early friars, as contrasted with the sordid decline that characterizes the last century and a half. The decadence of Spain as a world power has been reflected in the decadence of the Spanish friar. The harvest from centuries of the sowing of enforced idleness and ignorance and confinement in monasteries is being reaped in an appalling decadence. Knowing the friar of to-day, one finds the accounts by the friars of the conquest all but incredible.

Pessimism characterizes the friar. The world goes to the bad. The forces of Antichrist are in the ascendancy. The world hastens on to its destruction in consuming fire. The great republic of the West is foretold in Jewish apocalyptic; America will continue to intoxicate herself and her friends with wealth and power, and overthrow the Church of Rome till a blinding flash of Heaven's wrath shall smite her with oblivion, that God may forget the awful failure of a created world. Such have long been the convictions of many friars. The death-blow given Spain when we interfered in affairs in Cuba is the last in the list of America's mortal sins.

Their Filipino wards are predestinated to destruction with Antichrist. It is all a hopeless task to shep-

herd them. They are but "*carabao*" after all, incapable of loyalty to the great gospel brought them from Spain, and unworthy of the pious sufferings of the friar missionary. The pathetic words of a friar to the writer, as the poor tired man returned to Spain after eighteen years in a lonely district in Mindoro, are typical:

Never again can my superior send me as a missionary to a people with a dark skin. They are incapable of gratitude or of godliness. They belong to the devil, and do only his bidding. Their acceptance of our work is hollow mockery. Their hearts are far from us and from God. As for me, the world has no allure for me. The convent walls shall shut it out from my eyes the rest of my life, while I give myself to the novena and to prayer.

Decadent religious teachers and their institutions must not be left to control millions of promising and progress-endowed people as full of aspiration as are the Filipinos. If the Protestant missionaries ever become as dead in legalism and formalism as are the friars; if we ever become as pessimistic as they, without the great three qualities commended by Paul—"faith, hope, and love"; that will be the time for our missionary work also to end. Such religionists do harm enough in controlling their own souls; never must they be allowed to preempt a field where live Christians with a vital faith may bear the gospel of the living and loving and saving God.

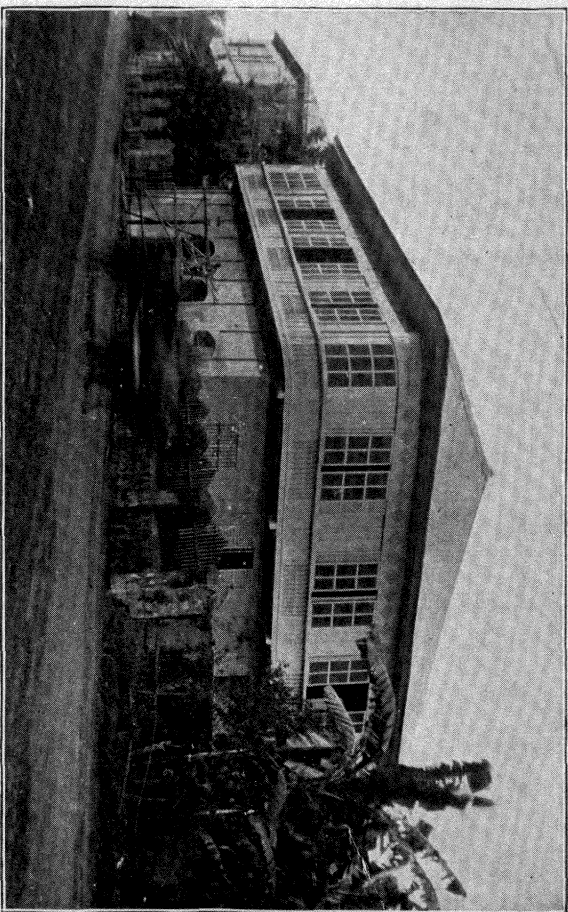
The Romanism of the friars is a moral and social failure. Not only have the friars demonstrated that celibacy is impractical and immoral; they have incul-

cated an immoral and unsocial religious system that Christians are bound to repudiate, and that a Christian society will never tolerate. The children of Spanish friars are numerous in all the provinces. Many of them are acknowledged by their fathers. But even this pales into insignificance before the fact that Filipino society has been trained to look upon friar ancestry as both honorable and holy.

There are two honorable titles in *mestizo* circles, counted honorable in all social classes, the titles "*De Los Reyes*" and "*De La Cruz*." The former title indicates that the bearer thereof is descended from the kings, or had a civilian or government official as his father; the latter title, "of the cross," indicates that the *mestizo* is descended from a friar. Moral standards that take pride in such an open flaunting of one's shame are all but incredible.

Concubinage has always been openly practised by the landlord class in the Philippines, and approved by the Church, the friars often sharing in the custom. Many individual cases of exemplary friars do not disprove the general statement. One of the worst things about it all has been that the friar did not consider it a thing to be concealed, nor a subject of shame.

The institution of marriage and of the home are inseparable from the practice of Christianity. The Romanism of the friar exalts celibacy and virginity as preeminent virtues, and virtually condemns marriage as a concession to human weakness. The injury done to Filipino society by such ideals and practices in the name of Christ is incalculable. Nothing can be more



Mission house at Jaro, Iloilo.

1850

urgent than for Christianity now to be taught by precept and practice from the base of Christian homes located in as many centers of Filipino society as possible. The new epoch should be characterized by the manning of the Filipino field by just as many Christian homes and families as possible. In no other way can the harmful and malign influences emanating from the friars and their institutions be overcome.

The Romanism of the friars was not humanitarian. The hospital of San Juan de Dios was established in Manila in the sixteenth century for the treatment of sick Filipinos. It is about the only hospital the friars ever conducted in the Philippines. Great islands, like the larger Visayas with more than a million inhabitants, never had a hospital nor other eleemosynary institution worthy of the name.

Insanity was common among the natives. So far as known, there never was an insane hospital or asylum anywhere in the Islands. Even to this day the insane are cared for in the local jails, and by placing them in the pillory and stocks if violent. Every *barrio* has its insane, who are indifferently cared for by relatives, and allowed to make a nuisance of themselves in the markets and on the streets. Their presence is extremely degrading to the children, with whom they most associate. The vision and stench of a certain *barrio* scene haunts one like a nightmare: A violently insane man was seen in a cage strong enough to hold a lion, the poor victim without clothes for twenty years, hair and nails long, and smeared with filth indescribable! In another *barrio* a pathetic

every-day sight was a man of forty years of age, insane but harmless, who for years had refused to wear a thread of clothing, and spent the entire day in the market-place. Thousands of insane, and never an asylum for them, and yet the Church was rich! The Jesus who visited Gadara was not identified with the friars and their Church in the Islands.

Lepers came into the cities, and were to be seen in groups in the weekly market-places, mingling with healthy natives, even in some cases living in the very home with relatives who were not lepers. When the Americans isolated the lepers on Culion, it is small wonder that some Spaniards were also found to be leprous, and were compelled to go to the leper colony.

Doctors of medicine, even to-day, can be found only in a few large cities in the Philippines. The millions of *barrio* and plantation peasants had access to no other doctors than the ignorant quacks descended in direct line from those who exorcised the *datos* in the days of Magellan, and have no others to-day except as their need has been met by the government and by mission doctors and hospitals.

Suffering and death, as well as economic inefficiency due to easily preventable causes and curable diseases, are incalculable. The friars let the Filipino become and remain a fatalist. Disease for him was inevitable and a certain mark of divine disfavor because of evil. The only cure offered by the Church was the miracle-working saint and the paid efficacy of the mass.

The inhuman character of the friar and his religion was fundamental. He lacked an appreciation of human

values. Other worldly ideals are chargeable with his contempt for the Filipino, especially for the masses of *barrio tawos*. The shocking brutalities of insurgent officers in the late war were not mere incidents. They were true children of the friar system that placed no value on the common *tawo* and his life. The significance of Christ's humanitarian ministry is a new message to the Filipino.

So unsympathetic a religious system has no place anywhere in the world to-day. It is certain to be supplanted by some other, more nearly embodying the compassion of Christ. Had no Protestant missionaries gone to the Islands, our humanitarian government would have inculcated a truer type of Christianity than did the friar system.

Romanism in the Philippines had its strongest grip on the people by its festivals. The feast and fast-days were too many for the economic welfare of the people. The Church promoted questionable pleasures and became entangled with the vices of the country. For example, nothing in the *barrio* life is more immoral than the "wakes," by which honor is done a departed neighbor on the eighth day after death occurs. Feasting and drinking, music and dancing, followed by sensuality, characterize these wakes. They are a part of the Romanism of the friars here, as in Ireland.

Cock-fighting and gambling occupy the part of Sunday remaining after the early mass, while dances and even worse practices end the day. Far from opposing gambling and lotteries, the friar church has abetted them and profited therefrom. Many friars were skilful

gamblers, while the native clergy they have trained are the very worst in the Islands.

Thus the whole system comports far better with Mormonism than with Christianity. Church and State were inseparably entangled. Mammon was enthroned, the Church prostituted to ministering to the sensuality of a people naturally sensual. Instead of exalting the ideals of the Malay, the Church lowered itself to his culture level.

These charges are severe. They are true of the average friar and his work in the Philippines. Many Filipinos, particularly the women, were better than the priests. Many daughters were carefully shielded from the dangers of the friar religious system, and at the same time trained in Catholic devotional practices. There is much true piety and Christian virtue on the part of the best Catholics of the Islands. This must in no case be forgotten. The splendid ritual of the Church ministered to many devout souls. While all this is true, the Filipino is preeminently a type of human weakness that needs a Christian church which will in every way help and reenforce his moral nature, instead of in any respect serving as a snare. The knell that sounded the doom to Spanish suzerainty over the Philippines was a clear and unambiguous call for a truer and more humanitarian, as well as more modern and apostolic, church to supplant this retreating and decadent Church, which incarnates the Christianity of medieval and inquisitorial Spain.

If any one still further argues that it might yet be best to leave the Philippines Catholic and supplant the

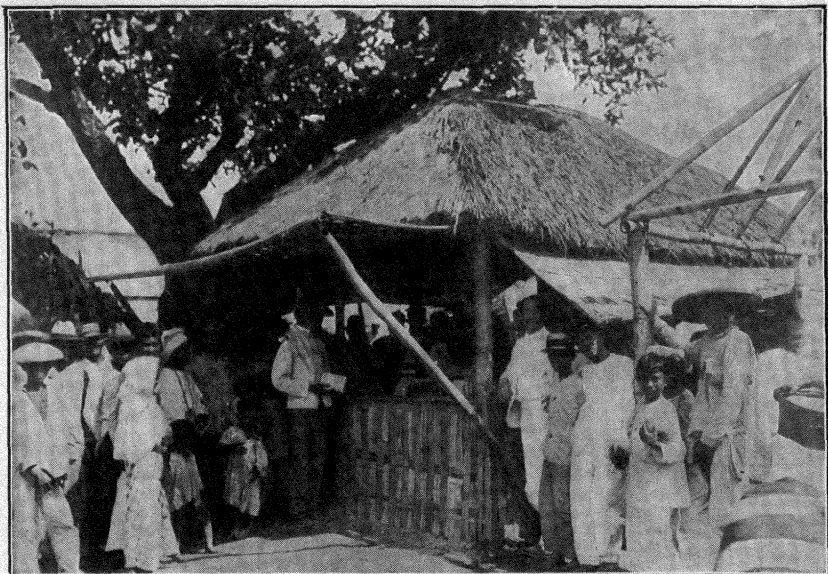
friar with the American priest, it may be answered that this very thing has been tried. American bishops, under the leadership of an American archbishop, since 1903, have had control of the Church in the Philippines. American priests, as a rule, do not appear to like the task. They seem to be needed in their own country, and not a sufficient number is available to man the Philippine field. Lacking American priests, the American archbishop is importing scores of friar priests from other countries than Spain to take the places left vacant by the retiring friars. Some of these English, Austrian, and German friars may be a moral advance on the Spanish friar. But the Spanish friar, when he came to the Islands as a novitiate, was of exemplary life. Celibacy is an exploded mediæval and pagan ideal, and never can be made to interpret Christianity in a wholesome way. If the Catholic Church has not yet learned this, the rest of the world has learned it from the study of Catholic Church history, and from the observation of its practice. Be they never so moral, celibate priests isolated in Filipino pueblos cannot furnish the religious, moral, and social force needed to regenerate the Filipino and his social order, and to fit him for a place of power in the modern world.

An American bishop recently died in the Visayas after several years of service there. He was notorious as a victim of the alcohol habit. It was commonly believed in the city where he died that the cause of his sudden death was alcoholic excess in connection with the dedication of the seminary just completed for train-

ing priests in his district. He was an open enemy of the government school system in the Islands, and as violent in his reactionary policies as the friar bishop who had preceded him. After ten years of occupation of the field by American Catholic officials and the corps of priests whom they direct, there is no evidence that any social or moral hope is offered to the Filipino people by their taking the places formerly held by the Spanish friar. The best informed Filipinos have long since ceased to look for light from that source.

Long before the battle of Manila Bay put an end to three and a half centuries of Catholic control of the Filipino, the "handwriting on the wall" had appeared. It had been faithfully interpreted into Spanish and Tagalog by José Rizal in his books that cost him his life. The writing was, in the Hebrew tongue, "*Mene, mene, tekel, upharsin*," which by interpretation is, "Numbered, carefully counted, and written in the records; weighed and found wanting; divided and given to another." The friar long since saw the handwriting, gave up hope of Christianizing the Filipino, and became a pessimist. The Filipino saw it and expelled the friar. Christendom saw it, and the evangelical church hailed it as a call and commission to a new task—that of evangelizing the Filipino as well as the Hindu and the Buddhist.

Our missionary enterprise in behalf of the Filipino needs no justification. The individual experiences of those called into the work, the open door for that work, the splendid preparation for the work long before the missionary arrived on the field that had made ready



A Bible booth and its customers.



Bible Conference, San Fernando.



2401

thousands of Filipino hearts to accept the gospel as soon as it was proclaimed to them, and the rapid rise of an indigenous Protestant Christian church in all the provinces—these facts prove that our commission is from heaven. Heaven's ways and doings need no justification; they demand only approval and obedient cooperation.

CHAPTER VII

The Protestant Reformation in the Philippines

SINCE 1850 there has been a steady disintegration of the Catholic Church in the Philippines. In a rough way, it has paralleled the sixteenth century Reformation in Europe. The friars for the past century and more reincarnated Tetzels and his abuses. Greed and materialism were in the ascendancy in the Church, and repressive measures were carried out by inquisitorial methods. The spirit of the Renaissance, imported from the West, and belated by several centuries, reenforced itself by driving on the decadent Church to render itself doubly hated because of its bitter persecutions.

The dungeons received some of the brightest Filipino youth. They rotted under the convents. They were exiled among the fanatical Moros. Men of progressive tendency, long the object of suspicion and contempt on the part of the community friar, suddenly disappeared in a night, and their relatives never heard from them afterward. The Spanish *guardia civil*, corresponding to the present constabulary force in the provinces, became a fearful instrument for hunting out and apprehending liberal-minded Filipinos who had gained a glimpse of the outside world. They were put out of the way on one pretext or another, and their property confiscated. It is also confidently be-

lieved by the Filipinos that the friars were adepts in the use of poison.

Between 1872 and 1896 there was no open rebellion. The Filipinos were paralyzed by the reign of terror the friars were able to conduct. They had absolute power in school, court, and politics, and through the confessional had power over the homes. Their power was ruthlessly used to the taking of scores of lives.

The Spanish Church refused to learn the lessons its own history was so faithfully teaching. In the Philippines, as in Spain, no Luther could nail heretical theses to the church door. Such a Luther would have been poisoned. The printing-press was muzzled. Filipinos were denied the right of public assemblage. Books were not placed on the index, they were confiscated and burned, and their owners exiled or otherwise disposed of. The Filipino could only dissemble, nurse his wrath in secret, vow revenge, and plot the extermination of the friar.

During these past fifty years the friars alienated the best of the Filipinos, not only from themselves, but from Romanism. For the average Filipino, the friar incarnated not only the Spanish State, but the Vatican. The break with the friar was also the break with Rome.

The causes of the Filipino's rupture with Rome are complex. Any statement less than an exhaustive study is bound to be open to criticism. As to the patent fact, there can be no question. Some of its causes may be summarized as follows:

The Church was identified with an oppressive government. To the Filipinos the government appeared

to be, in its legislative, judicial, and executive functions, only a tool of the friar. They saw that an occasional high-minded government official, with the welfare of the Islands at heart, was utterly powerless in conflict with friar policies and interests, and always quickly replaced with a readier tool for the friar. The friar always won.

The strength of the friar proved to be his weakness. His power was his own undoing. He was "hoist with his own petard." The friar manifestly had power, hence all hardships and misfortunes were chargeable to him. The Filipino never had a loyalty to the Church strong enough to stand the strain to which it was thus subjected. He became openly infidel, and defied the Church and religion.

The friars as landlords became wealthy. This interfered vitally with their spiritual offices. It also rendered them objects of envy and jealousy. The Filipino could but plot the confiscation of their property, which he said he had produced and then been deprived of.

Most of the friars came to hate the Filipino. This hatred was returned with interest by the Filipino. But even to this day, the friar outdoes the Filipino in hating. From the pulpits, in open social gatherings, and by means of publications, the friar came to heap the most open contempt and abuse upon the Filipino. Since primitive times, the Filipinos have had the custom of looking upon insult in word as deserving of severer punishment than an insulting act or than injury to the person. The friar made poor work of

imitating the Lord's precept of forgiving and loving the enemy.

Moral standards are inevitably lax in the Philippines. The scandals of the celibate friars have done less to alienate the Filipino than the American might be led to believe. The Filipino raised a howl because of manifest inconsistency, not because his own moral sense and practice were scandalized. But these scandals have shorn the Church of power to hold the confidence of the Filipino. Sounding brass and a tinkling cymbal failed to hold the loyalty of the Malay, to his lasting credit be it said.

The determined opposition to the Filipinos' progress, the denying of places of public responsibility and prestige to him, the treatment of him as a moral and intellectual inferior—these were exceedingly galling to the Filipino. The Filipino has a lot of pride. His "face" is as dear to him as it is to the Chinaman, though he has had small chance hitherto to assert it. The friar forever alienated him when he was not allowed his self-respect.

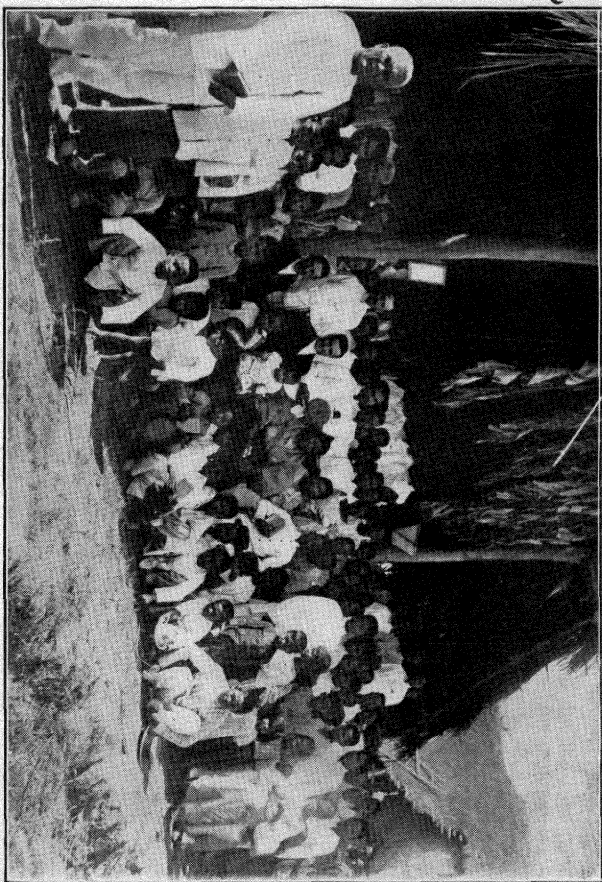
One can only wonder that the friars were so blind. It would have been so easy to win and hold the affection and loyalty of the Filipino race. The Filipino demanded an over-lord upon whom he could depend. The easy moral standards of the friar were all in his favor with the Filipino. The laxity of the friar that pandered to the native desire for color and processions and holidays and play were all on the friar's side. And yet he alienated every Filipino tribe. A few Filipino bishops, Filipino curates, as former bulls

decreed there should be in all the Indies; a little more recognition and honor for Filipino leaders; the more faithful putting into practice of the friar vows to poverty and a strictly missionary career, instead of choosing out the fattest curacies for themselves—this, and Rome to-day would have a more loyal people in the Philippines than in any other country in the world.

A native preacher's sermon on the text: "If the blind guide the blind they shall both fall into the ditch," admirably summed up the total result: "The friar was blind. The Filipino was blind. Notice how both have fallen into great disaster. The friar certainly fell in. Alas! we fell in after him. Other nations are up on the hard highway, making fine progress, while we wallow in the muddy ditch."

Reformation in such an environment is a slow process. Much of the earlier reform energies will inevitably spend themselves in destructive processes. The evil system must be undermined and institutions pulled down. The jungle must be cleared and burnt over. Left to themselves, without American intervention, these destructive processes would have consumed many decades. The Filipinos were so bitter, and there was so little of Christianity there to mollify their bitterness, that their passion would have tended to spend itself in tearing down Romanism.

The friar estates would have first been appropriated. Most of the other wealth the friars had accumulated had gone to Europe. The church buildings, convents, and parsonages, or rectories, would have been confiscated.



A country congregation.

1000

1100

Skepticism and infidelity already characterize all adult Filipinos of the educated classes. The Filipino landlord openly boasts his atheism. What Romanism has done for France it has likewise done for Spain and all her colonies. Left to themselves, the Filipinos would have had little organized religion. Religious institutions and practices would certainly have yielded to destructive and disintegrating forces.

The chief value of the American intervention, in the religious field, has been to furnish constructive ideals and forces. The quixotic schemes of Tagalog leaders were not devoid of constructive ideals, but they utterly lacked constructive force. Instead of leaving the aroused Filipino to sweep and garnish his house of the taint and smell of Romanism, and then leave it vacant till seven worse demons should move in and occupy it, the intervention has even stayed the "sweeping and garnishing," and is enlisting the energies of the Filipino in constructive enterprises that have revolutionized the entire situation in a decade.

The Filipinos were Protestants in the negative sense of that term when the friars were expelled. The first evangelical missionaries found Protestants ready to welcome them in every pueblo. One of the common experiences of the pioneer missionary was to be assured by the leading men in most communities that they were not Romanists, but Protestants.

For example, the first missionary that preached in western Negros, in 1900, was welcomed by a great representative mass meeting of the leaders of the Negros Republic, at that time tottering to its fall. Indeed,

the missionary went there at their invitation. After his sermon in Spanish, the people enthusiastically declared that the entire island would be aligned as Protestant before the end of the year. This was much to the chagrin of the American general in military charge of the island, himself a Catholic, who had shared in their Catholic festivities at the capital, Bacolod.

This experience in Negros was typical. The Filipinos meant every word of it. Their only error was in underestimating the moral requirements of the New Testament. They were soon alienated by its constructive, moral, and spiritual program, but fully in the spirit of its negating of Romanism.

The welcome given the Protestant missionaries throughout the Islands, alike among all tribes, is evidence of the Protestant spirit that was already there. After only a few years of work, the Protestant following is large. Communicants have been taken into the mission churches at the rate of thousands per year. Missionaries have, as a rule, been swamped by petitions and invitations to enter new districts. The gospel was never more quickly and more heartily welcomed on any mission field. This has come about in spite of the lack of equipment on the part of the missionary force. The Roman Catholic churches are splendid structures; the Catholic ritual and tinsel hypnotizes the native; all the ruts of custom lead in at the door of the Church; social prejudice is a tremendous force toward the Church and away from the humble bamboo chapel, where the Protestant work

starts; in addition to all this, the friars and their children and accomplices misrepresent the new missionary and his work. And yet, in spite of all, they crowd the chapels, and in some districts have literally swamped the workers. It can only bear of one interpretation—the Church that has been in the field for three hundred and fifty years is to-day *non grata* with the Filipino people.

The Independent Catholic Church of the Philippines, headed by Archbishop Aglipay, developed in 1901. In 1903 this church reached its highest pitch of development throughout the provinces. Before the end of that year more than half the Christian Filipinos had aligned themselves with the Aglipayano movement.

The Aglipayano movement had its origin in the events and conditions discussed above, and voices the Filipinos' protest against the policy and character of friar rule. The reason for the rise and development of this mighty schism can be stated fully in just one word: Friars.

Gregorio Aglipay was a native priest ordained in Manila about 1890. His tribe is Ilocano. Being closely associated with the leaders of the revolutions of 1896 and 1898, he was unfrocked by the Spanish bishop. He was made "vicar general," or chaplain general, of Aguinaldo's army in 1899. After its dissolution into guerilla bands, he himself led such a band against American outposts in Ilocos. After the pacification of the Islands, he took the initiative in voicing the protest of native priests against the friars. His *tiara* was made by an American, and his proces-

sion in Manila, after his self-appointment as *Maximus*, or archbishop, was largely planned by an American. His first reception by Filipino dissenters was cool. The movement he inaugurated soon began to wane, and bade fair to amount to nothing outside of a few provinces about Manila, because influential Filipinos would not be identified with it.

Then came a bull from the Vatican that is largely responsible for the proportions the schism has attained. The followers of Aglipay had seized several Catholic churches and the friars had gone in protest to the civil authorities. They had been told that the question as to who could hold these Church properties could only be settled by the courts. It took a display of government force to maintain the peace in certain parts of Manila and through the provinces where quarrels had arisen over the possession of churches. The feeling naturally ran high. Rome claimed all the Church property. The Filipinos also claimed it on the ground that they had furnished the materials for the buildings and performed all the labor of constructing them. The quarrel over the churches became involved with the agrarian questions about the friar estates.

In July, 1902, Governor Taft made a journey to Rome to adjust these matters with the Vatican authorities. The result was the purchase by the government of the friar estates on condition that the friars be removed from the Islands, and American bishops placed in charge of the Catholic churches.

When the report of these arrangements became known in the Islands, the Aglipayano movement

declined in strength. The Filipino priests and their sympathizers felt that they had already gained their contention.

But early in December, 1902, the papal legate, Mons. Guidi, arrived in Manila with his pope's bull on the Philippine church (*quae mare sinico*), which he straightway published. From this bull it became evident that after Governor Taft's departure from Rome, friar interests had dominated the Vatican. The bull was a vindication of the friars, and bespoke an almost open contempt for the Filipino clergy. There were in it passages that were construed by the Filipinos to mean that the friars were to be maintained in the Islands and returned to their parishes throughout the provinces. Many, indeed, were so returned.

That the bull was a colossal and typical friar blunder was soon evident. The leading Filipinos openly allied themselves with Aglipay; scores of native clergy flocked to his standard. He made fifteen of these priests bishops, assigned them districts throughout the Islands, and began an ovation march of triumph through the provinces. Where the Catholic churches were occupied by a priest loyal to Rome, the Aglipayanos built a chapel for their own use. Thus Aglipayano chapels sprang up throughout the Islands. Immense processions escorted Aglipay through the streets. The enthusiasm of the people of all classes knew no bounds.

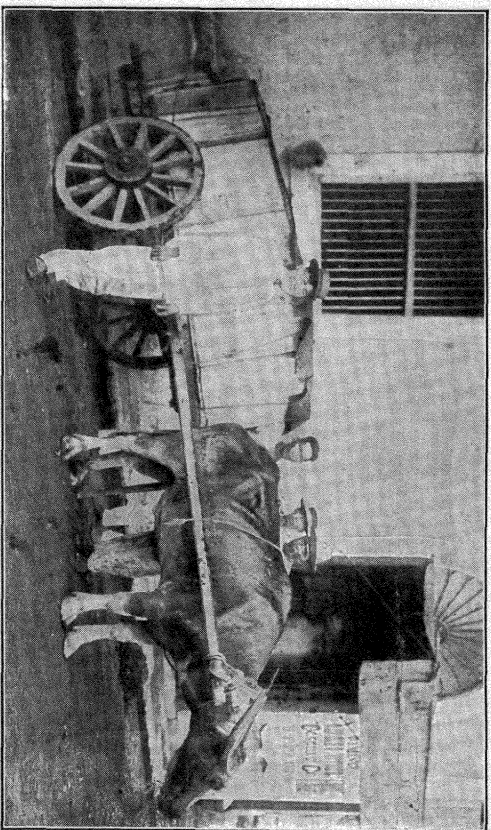
The strength of the movement, in addition to its offering an alternative to the friar church, lay in its appeal to the growing sense of nationality and patriot-

ism. Filipinos who would not join the movement were looked upon as tories. It promised many religious reforms, among others the teaching of the Bible in its public services through expository sermons. It also furnished a convenient club with which to swat the friars. Last of all, it offered an easy path to religious reformation. Its moral program was not to be so exacting as that of the Protestant missionaries.

It was a Filipino movement. Throwing off the yoke of the pope, it freed itself from all ties to foreigners. Its entire clergy were Filipinos. Its patriotic appeal was very strong, and brought into its nominal ranks many who cared nothing for religion of any sort.

Seminaries were opened in 1903 for the training of a priesthood. So many towns were praying for a curate that mere boys, with almost no training, were sent out to serve as their priests. Aglipay and his counselors have realized the weakness of such a policy, but it was a necessary emergency measure, lest the towns accept a Roman priest while they waited for Aglipayano priests to be trained. The plans of the archbishop and his council are more or less quixotic and impractical. The movement has not maintained all the force it might have had. And yet it is a force to be conjured with in the religious field in the Philippines to-day. None realizes this more than the American Catholic bishop.

The policy of the Aglipayano church has been shaped a good deal by Isabelo de los Reyes, a Filipino agitator living in Europe. He, more than its leading clerics,



A Filipino truck-load of Gospels. Fifteen thousand little books for the island of Samar.

87401

launched the tidal movement of 1903, on the eve of the publication of the papal bull. He it is that writes the "Doctrine and Constitutional Rules" of the Independent Church. According to these rules, the movement is democratic and congregational in polity. Its bishops are elective by the congregations. The doctrine and rules embody many principles borrowed from European socialism, and openly teach modern and evolutionary philosophy. The author has sought to include the latest results of the science of comparative religion. The first portion of an expurgated and modernized Bible has been given out for the instruction of the church. The entire literary output of the movement is not without its marks of genius, but there is vastly more culled science and philosophy than religion proper in its chapters. A conscientious attempt appears to have been made to meet the skepticism of the landlord class.

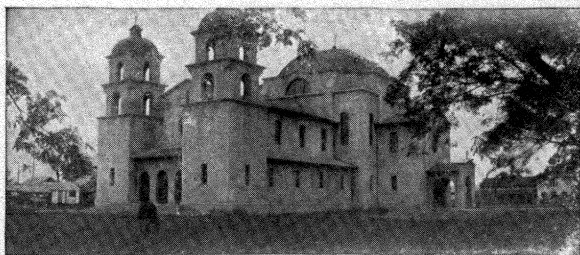
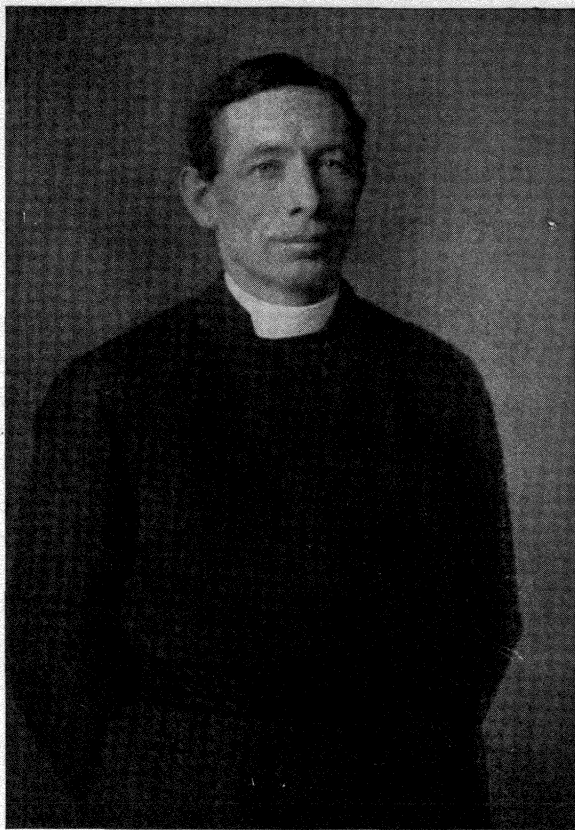
As to ritual, the Aglipayano priests were evidently once Roman Catholics, and are able imitators. They appear to know of no other way to worship than with the mass. In a private interview with one of the bishops, the weakness of this in a reformed church was pointed out, but he maintained that their reforms must be very gradual if they would retain their following. He stated that their plan is to substitute preaching and Bible school work for masses just as fast as the people can be trained to tolerate such innovations. He stated that as he conceived our work, the plans of the Aglipayano movement differ in no essential from our own, except in the means to the end. In the Agli-

payano chapel one finds the Catholic altar, the flickering candle, the image of the Virgin, the smell of incense, and would not know it from a Catholic chapel were he not told.

The Aglipayano movement has favored the distribution of the Bible in the vernacular. The church itself at one time bought thousands of copies of the New Testament and portions for distribution among its congregations. The Bible Society agents have had their largest sales in the field of this movement's strength.

The movement has also strongly abetted the work of the government school. Indeed, all Filipino priests, even those remaining loyal to the Catholic Church, have strongly favored and encouraged the government educational policy. None but the friar and the American bishops have opposed the public school in the Philippines. Decades of enforced ignorance have apparently cured all Filipinos of any desire for its perpetuation.

Not only has the Independent Catholic Apostolic Church of the Philippine Islands, as this movement officially calls itself, indexed the degree to which the friar had alienated the Filipino from Romanism. It has also served as a Protestant propaganda. As such it has been welcomed by all far-seeing missionaries. It furnished a step for many disgruntled Catholics to leave their church. Some of the best members taken into the evangelical churches first tried Aglipayanoism. Finding it too strongly Roman for their spirits, they then came the rest of the way into our churches. It



Bishop Charles Henry Brent and his cathedral in Manila.

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has been a distinctly liberalizing movement, as well as promotive of the much desired sense of nationality on the part of the separate tribes. It has also drawn much of the fire and opposition of the Catholic priests that would otherwise have vented its spite on the Protestant work. It has unquestionably been the most humiliating to the pride of the hierarchy of all that long line of events in the Philippines that have followed in the wake of the battle of Manila Bay.

— No one can tell what the future of the Aglipayano movement may be. Some of its leaders are doubtless still capable of selling out to Rome. The wily hierarchy is quite capable of using such means if such seem necessary. One Filipino priest was made a Catholic bishop and given the see of Nueva Caceres, since this movement waxed mighty in 1903. Aglipayano priests have not in every case commended themselves to their parishes as in any respect an improvement over the friars whom they succeed. They may eventually alienate their entire following by such means.

And on the other hand, the powerful friar orders, mighty in the Vatican councils, may at any time make other mistakes as colossal as the bull of 1903, and lose to the ancient Church the balance of its following of Filipinos. The Independent Filipino Church may become as widely differentiated from Rome as its prototype in England has done. Indeed, as a matter of mission strategy, it appears a pity that this movement was not early affiliated with the Episcopal mission in the Philippines, that it might have shared the wise and spiritual leadership of Bishop Brent.

To-day this church is more than holding its own in the face of tremendous obstacles. The courts have awarded church buildings to the Roman Church, but these people have gone ahead and built new churches for themselves. They have struggled with the tremendous task of preparing and directing a ministry, and in caring for their wide following in a way that we can but marvel at as we consider the immensity of the task.

The Roman Church has brought so many friars into the Philippines from the various friar-producing countries of Europe, and located them as curates throughout the provinces, that to-day there are probably more friars in the Philippines than there ever were at one time during Spanish days. This is the ideal policy, if calculated to strengthen the Aglipayano or Independent following, and alienate every native Catholic priest remaining thus far with the Roman communion. Further, the recent purchase of immense holdings of real estate in and around Manila, and throughout the provinces, is convincing the Filipinos that the wealth of the friars is to be used in the attempt to perpetuate their power over the Filipino. Nothing could more effectively promote the growth of the Independent Church.

Particularly in Luzon, many of the Filipinos who entered the evangelical churches in the early days of the American régime, have since drifted into the Aglipayano church by natural gravitation. Their evangelization was manifestly superficial; they were antagonized by missionary organizations that were

foreign ; and the appeal made by the independent church for all patriotic Filipinos to join their movement, otherwise be classed as tories, has swept many of them into this Filipino church.

The Aglipayano church is poor and weak, but has for ten years gone from strength to strength. With the continuation of the friar policies now in the ascendent in Vatican counsels and in the American college of bishops dealing with the Filipino church, the future is certainly bright for this remarkable national religious movement.

CHAPTER VIII

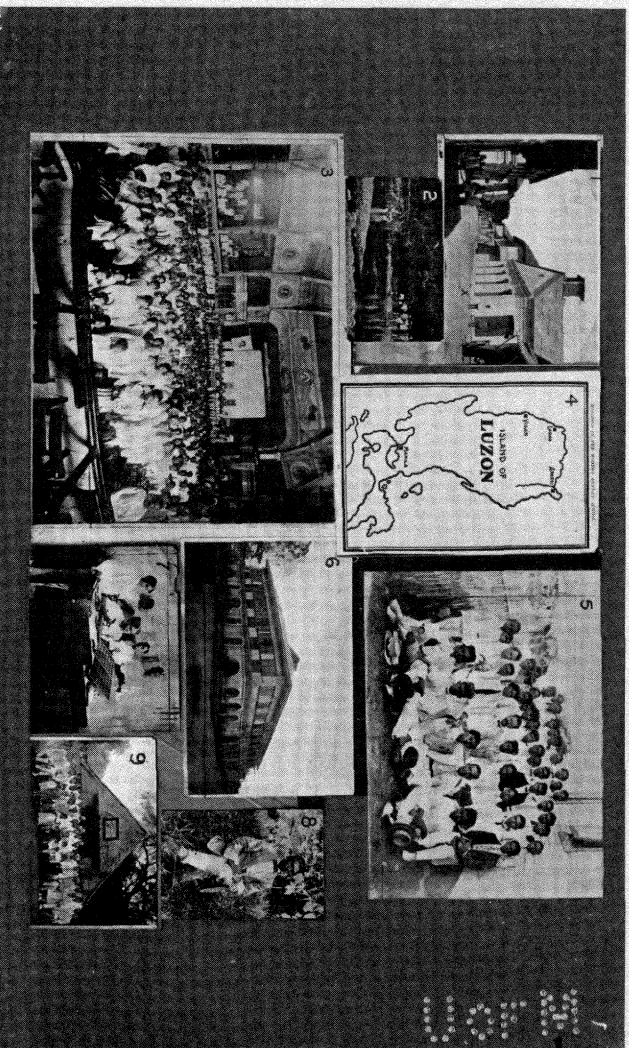
Evangelical Missions in the Philippines

THE report of Dewey's victory was taken by the Evangelical Mission Boards in America as a summons to enter this field, now for the first time open, and to evangelize the Filipinos. Representatives from these Boards in Singapore and Canton had long looked wistfully toward Manila, and prayed the more earnestly that the everlasting doors might be lifted up there and let the King of Glory come in. Volunteers were not lacking, and forces were soon under way to begin the pioneer task.

The first accredited missionary of a Board to arrive in Manila was J. B. Rogers, D. D., who came ready equipped with a knowledge of the Portuguese language from his former field in Brazil, where he had represented the Presbyterian Board till his transfer by them to the Philippines. He reached Manila with his family April 21, 1899. A representative of the Methodist Board arrived in March, 1900. In May of the same year a Baptist, Rev. Eric Lund, also equipped with a knowledge of the Spanish tongue from his many years of missionary work in Spain, began work in Panay. The United Brethren, Disciples of Christ, Episcopalians, and Congregational Board were all represented by missionaries on the field before the middle of 1901. Thus all the Boards now represented in the

Disciples Mission, Luzon.

1. Church of Christ, Vigan. 2. Baptism, Laoag. 3. Communion service, Decennial Anniversary, 1912; eight hundred communicants. 4. Field and stations of Disciples mission, Luzon. 5. Doctor Pickett's Sunday-school class at Laoag, taught in English. 6. Memorial Hospital at Laoag. 7. Press and helpers at Vigan. 8. Preacher in Manila. 9. Congregation and chapel at Cavite.



1870

Islands began work there under martial law, before the inauguration of the first American civil governor. The willingness of these great denominations to enter upon work in this new field is thus demonstrated by their taking up the task before the Islands were pacified. Six of the seven Boards, the Baptists being the single exception, began their work for the Filipinos in the city of Manila.

This early overlapping of fields called for the application of the principles of mission comity. Accordingly, representatives of the different denominations came together in Manila April 24-26, 1901, and organized the Evangelical Union of the Philippine Islands. The following was one of the resolutions adopted at the first meeting, as to the division of territory:

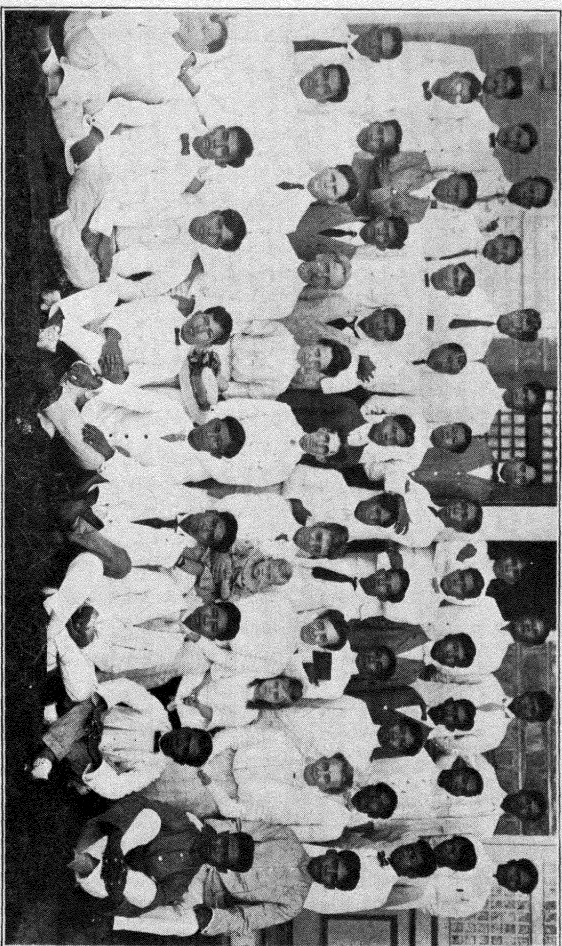
“Be it resolved that each mission now represented on the field accept the responsibility for the evangelization of certain well-defined areas, to be mutually agreed upon, such agreement to be open to revision after three years, by the Evangelical Union at its regular meeting.”

By the divisions then made the Presbyterians were assigned the territory in Luzon to the east and south of Manila; the Methodists the territory in Luzon between Manila and Lingayen Gulf; the United Brethren the west coast of Luzon north of Lingayen Gulf. The Baptists and Presbyterians were to work together in Panay and Negros, and the rest of the Visayas was to be assigned later. The Congregational Board was recommended to take the island of Mindanao. The

Disciples of Christ were unwilling to sign the agreement to be assigned to a definite territory; and the Episcopalians also did not sign, because they were then planning no work among the Christianized tribes, but planned to confine their work to the Moros and the wild tribes. The city of Manila and all other large cities were to be common ground.

Since 1901 the Evangelical Union has maintained a permanent organization, and has held regular meetings for interdenominational conference. It has served as a clearing-house for all questions of mission comity. It has helped in securing an economical distribution of the forces that have come to the Islands by preventing much needless overlapping. During the last few years it has effectively promoted union enterprises, such as the union preachers' training school in Manila, in which the Presbyterians, Methodists, and United Brethren unite, and with whom the Baptist mission will soon unite; the Union Hospital in Iloilo, in which the Presbyterian and Baptist Boards unite; a Tagalog weekly paper, printed in Manila by the Presbyterian and Methodist Boards; and other institutions for which cooperation is being planned. While the jurisdiction of the Evangelical Union is recommendatory only, its recommendations have much weight, backed as they are by the missionaries who have been longest in the field, and so best qualified to judge as to mission policies.

At the first meeting of the Evangelical Union, it was agreed that, in view of the negative and unfavorable significance of the term "Protestant," particularly in



Theological students. Elinwood Nicholson Union Bible Seminary, 1909,
Malate, Manila. Now a union of Presbyterian, Methodist,
United Brethren, and Baptist missions.

1901

a Catholic country, the new Filipino churches should all be called Evangelical churches, irrespective of denomination, and that members moving from one district to another be accepted by letter, irrespective of denomination. These ideals were good and, in so far as they have been put into practice, have strengthened the appeal of our work to the Filipino; have presented the strength of a mighty, unified force of workers and institutions; and silenced the cavils of the priests that we consist of a "hundred warring sects."

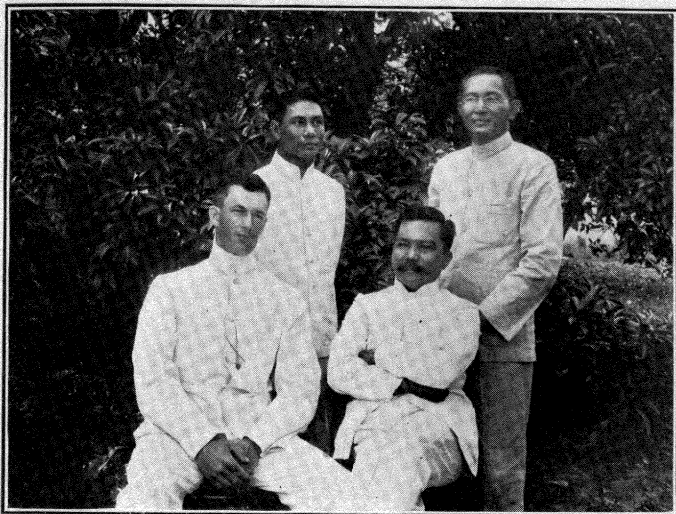
The denominational names, however, have been hard to eliminate. It has also been found that Filipino preachers tend to stress the denominational tenets and name even where the missionary seeks to relegate it to the background. The present tendency, however, is strongly in the direction of following out the original recommendations of the Union. There will be a great manifest gain for the Filipino evangelical church when every Filipino Christian thinks of his church as one of the larger group, and himself as a member of the unified *Iglesia Evangelica*.

Among the pioneers in evangelical mission work in the Philippines the two Bible societies take high rank. Mr. Randle, of the British and Foreign Bible Society, began work in Manila in the fall of 1898, soon after the victory of Manila Bay. A year later, the American Bible Society came to share in the work of translating, publishing, and circulating the Bible in the Filipino dialects. Mr. Millar, successor of Mr. Randle, did a lot of hard work in getting the Tagalog Testament ready for circulation. He and other agents of

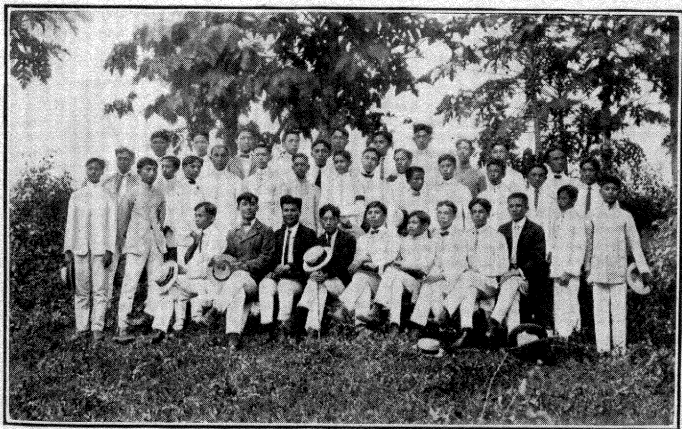
the two societies shared in the task of translating and revising portions or all of the Scriptures in the leading dialects of the Islands. Most of the actual translating, however, has been done by mission helpers under the supervision of missionaries stationed in the particular field of the dialect.

All versions of the Bible or Bible portions in the Filipino dialects have been made by Filipino helpers, trained and directed by the missionary in charge of the work. Each of these versions has been made from the Spanish Bible. It was comparatively easy to find among the educated classes one or more natives who were equipped with the knowledge of the Spanish tongue, as well as of their own mother dialect. Their services afforded the line of least resistance and of greatest economy in making the needed translation into the vernacular.

The cost of printing these versions of the Bible has been borne by the Bible societies, except in the Visayas. There the Baptist Board issued two editions of the New Testament in the Iloilo dialect at their own expense for the sake of translating the word "baptize" by the word for "immerse." The Bible societies have also maintained a splendid force of colporters, both foreign and native, who have toured the provinces, even to remote *barrios* in the foothills, selling Bibles and Gospels, and helping in every way possible to create an interest in them that would lead to their use by the native. The service thus rendered the cause of evangelizing the Filipino is a large and meritorious one. The various editions and portions of the Scrip-



Rev. C. W. Briggs and upper-class Visayan helpers in 1903



Students of provincial high school, Iloilo, in Baptist dormitory, 1909.

11/10/11

tures have in all cases been sold at a fraction of their actual cost.

The entire Bible is now in circulation in the Tagalog, the Ilocano, and the Iloilo dialects of Visayan; the New Testament also in the Cebuan Visayan, the Ibanag (Cagayan Valley), the Pampangan, the Pangasinan, the Vicol; the four Gospels in the dialect of Samar; and the Gospel of Luke in the Igorote. Thousands of copies of Spanish and English Scriptures have been placed in the hands of those who could use those languages with any profit.

While not all of the Filipinos have manifested an inordinate desire to see and possess the Bible, it has been very widely received. Most of the Filipinos who have not identified themselves with the Aglipayano movement have remained under the tutelage of their priests, and are fanatical in their hatred of the Scriptures. All liberal-minded Filipinos have had their appetite for the Bible whetted by its interdict by the friars and their successors. Some of the priests have done all they could to destroy the copies already in circulation. The following incident is quite typical of many others:

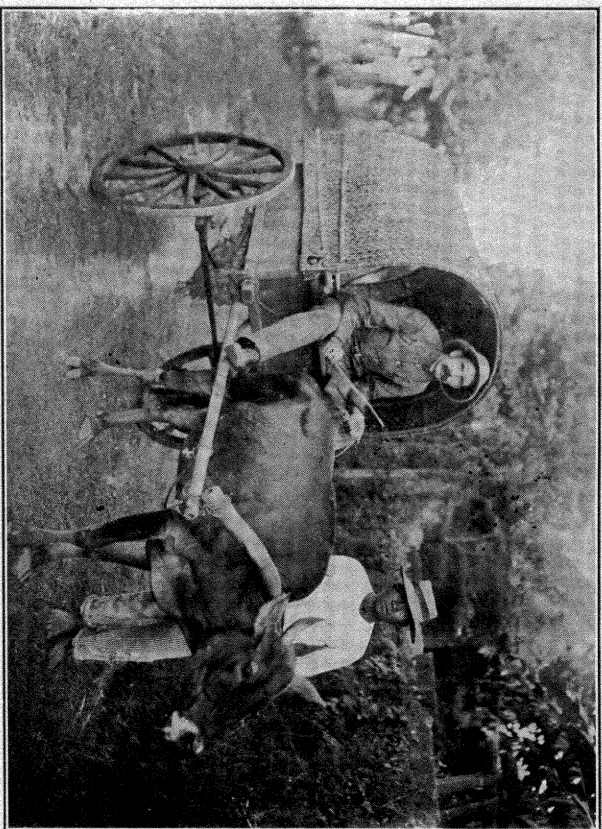
In 1904 Mr. Williams, colporter of the British and Foreign Bible Society, sold thirty-five copies of the Visayan New Testament in the village of San Enrique, Iloilo province. A few months later a missionary visited the place, and incidentally made inquiry as to what had become of the copies of the New Testament sold there. It was unwillingly disclosed that the priest had sent a note to each house where the New

Testament had been purchased, stating to the head of the house that inasmuch as he, the priest, had heard that there was such a book in that house, and that he had not yet seen the book, he would like to borrow it for a few hours and look at it. Thirty-four of the thirty-five householders lent their Testaments to the priest. In each case he tore out all the pages, burned them publicly, and returned the empty covers to the owners. There were doubtless some towns in every province where the Scriptures met a similar fate. But the prolific presses sent another copy back into the same place, until to-day the Scriptures are widely disseminated among all the civilized tribes.

The records show that the two societies, up to 1912, have put into circulation a combined total of one million, four hundred and thirty-nine thousand, nine hundred and thirty-eight volumes. As stated above, the Aglipayano church has helped in circulating the Scriptures among its constituency, and the largest welcome has been given the Bible in the districts predominated by Aglipayanos.

The Presbyterian territory, in addition to the work in Manila, includes the provinces of Laguna, Cavite, Batangas, Tayabas, Ambos Camarines, Sorsogon, and Albay, in Luzon; South Iloilo and Antique, in Panay; eastern Negros, Cebu, Bohol, and Leyte. This Board thus accepts the practically undivided responsibility for evangelizing three and a half million Filipinos. Their field is far the largest of all in the Philippines, including half the total population of the archipelago.

The Presbyterian Board mans eleven stations, and



Rev. J. L. McLaughlin.

The agent of the American Bible Society on his travels, Filipino fashion.

1100

works in one hundred and four outstations. The mission force comprises forty-six Americans, of whom twenty-four are men, four single women, seventeen ordained, five physicians. Since this mission was founded by Mr. Rogers, in 1899, there have been sixty-three churches organized, and the membership now totals some thirteen thousand. Three hospitals are maintained, and three first-class schools with more than eight hundred students. There are eleven ordained Filipino ministers.

In reporting for this work, Doctor Rogers states with fairness that: "Depth, rather than breadth, has characterized this work. It has been a most genuine advance, for the organization of the congregation has been a reality, and in many places they are managing their own church affairs with courage and skill. . . A great many Filipino converts try to preach. . . Great improvements are now noticeable in the preaching done. . . The study of the word has now so deepened the lives of these preachers that they now preach the whole gospel of Christ."

The Methodist mission confines its work to the provinces northward from Manila. In addition to a strong work in Manila City, its fields lie in the provinces of Bulacan, Nueva Ecija, Pampanga, Tarlac, Zambales, Pangasinan, Ilocos Sur, Abra, Nueva Vizcaya, Cagayan, and Isabela. Their field includes a population of two million. The Disciples work in part of the same territory.

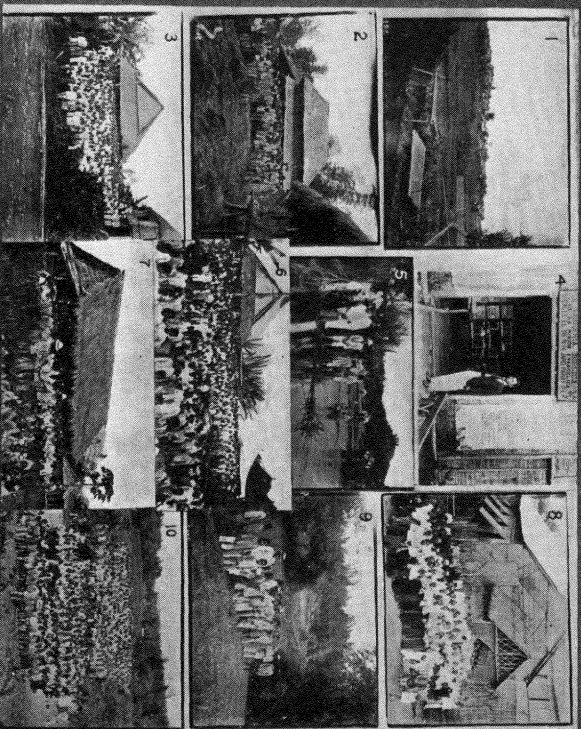
The Methodist reports comprise the following statistics:

Missionaries	34
W. F. M. S.	11
Other workers	836
Members and probationers	33,536
Sunday-schools	203
Scholars	10,934
Churches and chapels	156
Parsonages and homes	16
Self-support	\$10,889
Contributions on field	\$20,703

The Methodist mission is under the Episcopal supervision of Bishop W. P. Eveland, one of the bishops of southern Asia, resident in Manila. In 1907 the Philippines mission was organized as a conference, with four districts: the Northern, Pangasinan, Central, and Manila. Each district has a missionary superintendent.

The achievements of this great mission in twelve years of work are a challenge to the church in America to occupy every unoccupied district in the Philippine Islands. What this aggressive corps of workers has accomplished in central and northern Luzon might have been done by other denominations in other fields, working with a like aggression, and had the American church furnished the men and the equipment to meet the opportunities.

The Baptist mission is responsible for the evangelization of the greater part of Iloilo province, western Negros, Capiz, Romblon, and Masbate. The population of the district is about one million. Work was



Baptist work, Iloilo Province.

1. Barrio Calvario, first Protestant barrio organized in the Philippines.
2. Chapel and congregation at Barrio Rizal.
3. Chapel and congregation, Barrio Calvario.
4. Pascual Araneta, lay preacher at Jaro, and his Bible and tract depot.
5. Baptism at Janiway.
6. Baptist associational gathering, Janiway, 1907.
6. Six hundred delegates represented twenty-one churches.
7. Frontier chapel at Malagit, and mountaineer congregation.
8. Chapel and congregation at Jaro.
9. Candidates and friends on the way to river for baptism. One hundred and eighty-seven baptized this one day; one hundred and seventy more baptized at the same place, following week.
10. First Baptist associational gathering, 1904.

1891

started in 1900 in Iloilo. The mission force consists of thirty-one Americans occupying three stations. Twelve are ordained, eight single women, three physicians. A force of one hundred and nine native workers helps in the conduct of thirty-seven organized churches and seventy-one preaching places. There are three thousand, five hundred and ninety-five living church-members. There are eight schools of all grades, with eight hundred and thirty-nine scholars. One hospital, in addition to the Union hospital, in 1912 helped minister to three thousand, two hundred and thirty-eight patients.

The Baptists are fortunate in having their field entirely in the Iloilo dialect of Visayan, with the exception that Masbate combines this dialect with both the Cebuan and the Vicol. A printing plant in Iloilo has made possible a large literary work in this dialect. The Baptist mission was the pioneer in dormitory work for students in the government schools. They conduct three boys' dormitories, one girls' dormitory, an industrial school for boys, and a training school for Bible-women.

The Baptist work has met with large response among the *barrio* dwellers in Iloilo province. Indeed, in all their field there has been a minimum of fanatical opposition to their work.

The Foreign Christian Missionary Society, Disciples, occupies four stations in Luzon: Manila, Vigan, Laoag, and Aparri. Its mission force consists of six families and a single woman worker. They have ninety-one native workers, thirty-four church build-

ings, four thousand, eight hundred and sixty-three members. Their schools minister to one hundred and five scholars. They maintain three hospitals and dispensaries, and report sixteen thousand and thirty-three treatments last year.

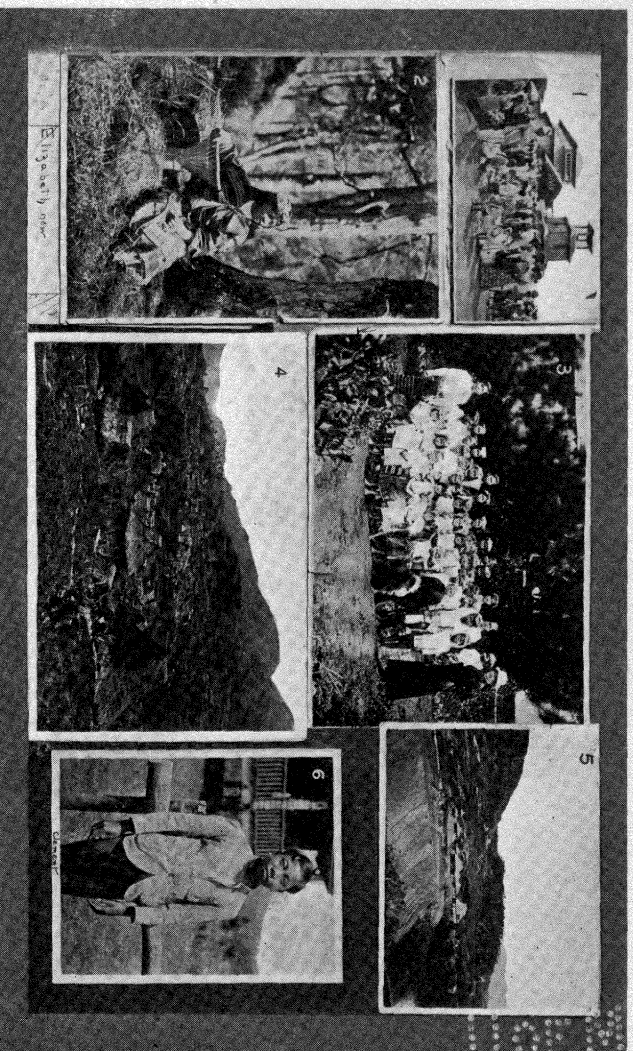
The Disciples share with the Presbyterians in the work around the Laguna and in Cavite province. They have a mission press in Vigan. Some of their work has reached the wild tribes east of the Ilocos fields. Evangelism has received heaviest emphasis in this mission.

The field of the United Brethren, aside from Manila, is confined to the province of La Union, east of Lingayen Gulf. Lack of workers left them unable to man the entire field first assigned them by the Evangelical Union, and in an admirable Christian spirit they relinquished that field to other Boards. They occupy two stations with nine missionaries, and report twenty-five organized churches with one thousand, seven hundred and ninety-two members, and twenty-seven Sunday-schools with one thousand, four hundred and eight scholars. A deaconesses' training school is conducted by them, and a press in Manila, which publishes an influential weekly paper in addition to propaganda literature. They share in the Union conducted preachers' training school in Manila, and have always cooperated very heartily with the Evangelical Union.

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in America began work in 1901. Bishop Brent was at that time consecrated to the work of organizing the Philippines

Protestant Episcopal Mission to the Igorotes, North Luzon.

1. Church of Saint Mary the Virgin, congregation leaving the church. 2. Igorote girl, Sagada. 3. Easter School, Baguio. 4. Igorote town of Sagada and rice terraces. 5. Mission buildings, Sagada. 6. Igorote boy, Easter School.



1870

mission. No attempt has been made to proselyte from the Catholic population of the Islands. There are four departments of the work this Board is doing:

The work for Americans in the Islands centers at Manila, at Baguio, the summer capital in the highlands of Benguet, and at Zamboanga, Mindanao. Auxiliary to this work is the Columbia Club connected with the Episcopal parish in Manila, and schools for American children in Manila and Baguio.

Work for natives in Manila, comprising the work of the University Hospital, the training school for nurses, Saint Luke's Church, the Settlement House, the House of the Holy Child, a home for twenty-five little girls. There is also in this connection, Saint Stephen's Mission for the Chinese, and the Students' Hostel, or dormitory.

The work for Igorotes. There are seventy-five thousand of these in Benguet, and more in Bontoc. Easter School is training a body of forty Igorote youth. Other schools are being planned. Several stations are already manned, and a vigorous work is being prosecuted for the evangelization of these mountain people, who are very conservative. Industrial methods are effectively employed. In this task for the salvation of the wild tribes, the Episcopal mission is lending splendid cooperation in solving the problems of the Interior Department of the Insular Government.

Work among the Moros. This work is still a plan only, and has not proceeded further than the locating of a missionary in Zamboanga, who is studying the Moro dialects and preparing for work among them.

This will be the first attempt the Episcopal mission has made in any field in the world to evangelize any branch of Islam.

The American Board of Commissioners for Foreign Missions, Congregational, is located in Mindanao, as was recommended by the Evangelical Union. Thus far it has occupied but one station, Davao, on the south-east coast. There are two families of American missionaries in their force, including one physician. Plans have already been adopted by the Board looking to the opening of two new stations on the north coast, Surigao and Cagayan. These are strategic centers. Five schools, with instruction chiefly in primary grades and with two hundred pupils, are maintained in Davao and vicinity. A hospital at the same place last year treated three hundred and ninety-five in-patients, and five thousand, two hundred and forty-eight dispensary patients. The Board is responsible for the evangelizing of about six hundred and fifty thousand souls, according to most probable estimates, comprising many wild tribes of differing dialects. Seven native workers assist in the care of three congregations, comprising seventy constituents. The Congregational work is done chiefly among the Bagoboos.

The Christian and Missionary Alliance sent several missionaries into the Philippines during the early period. One of these died of cholera, in 1903, in Mindanao. Another has become identified with the Presbyterian Board. So far as known, no organized work resulted from the labors of these missionaries.

Several independent missionaries have wrought

with sacrifice and patience in the Philippines. One such is now located on the island of Palawan, and after two years' work reports not a single convert, though many have been influenced in favor of the gospel.

Several Mormon missionaries have been active in the Philippines, supporting themselves as employees of the government. Christian Science has also been inculcated to some extent.

Many civilians in the employ of the Insular Government, in one or another capacity, were actuated by true missionary motives in seeking service in the Islands. No statistics can ever show how much has been accomplished in small and large ways by such workers. Individuals and families have been found to be converted as a result of their quiet work. Missionaries of all the regular Boards can testify to the largeness of the service and the effectiveness of the cooperation they have given the larger work of the regular Boards.

The Young Men's Christian Association has been an active missionary force in the Islands, particularly in Manila. Their first service was to the American soldiers, whom they served not only in the larger encampments and headquarters, but followed into the field with gospel and brotherly ministry. Their work in Manila has grown continuously since the American occupation, and they now conduct two large branches, one for Americans and Europeans, and one for Filipino young men. A fine building was recently erected for the Filipino department, a considerable part of the

cost thereof being raised in one of their typical whirlwind campaigns. One hundred thousand pesos were subscribed by prominent Filipinos.

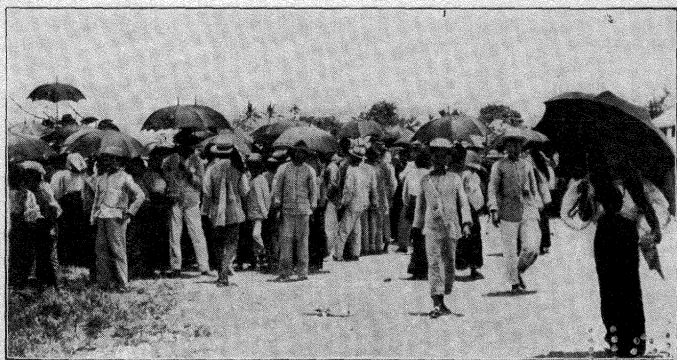
The complete roster of missionary forces in the Philippines working for their speedy evangelization must include the American Government itself. Even though it be not ostensibly engaged in a missionary enterprise, the underlying motive that has constrained the American Government to occupy the Islands and administer them, is a missionary motive in essence, and a humanitarian motive by open declaration.

The work of the Educational Department, in giving the Filipinos a common language and a scientific education, is a tremendous force on the side of missionary endeavor; indeed, it is recognized as such by the Catholic Church. Every good road through the provinces, and the facilitated intercommunication between the Islands is a missionary achievement, as time will prove. Every just decision of the courts, every exposé of false bookkeeping, every aspect of the establishing of good government, counts mightily on the side of the forces seeking to Christianize the Philippines. The educational and industrial training of Filipino youth done on a wide scale by the government is essentially the same as is done on a much smaller scale by mission Boards in fields like Africa. Our Protestant forces in the Philippines have a splendid ally in the Insular Government, even when that government finds it expedient to appear publicly to side with the Catholic hierarchy.

The shame is, that fifteen years after the battle of



Philippine Conference, 1913.



Listening to the gospel in a Philippine market.

1700

Manila Bay there is still so much utterly unoccupied territory. The great island of Samar, with its three hundred thousand people, is still waiting for the first missionary to make his home on the island. Mindoro, with fifty thousand souls and Tagalog settlements all around its long coast line, has never been visited by a missionary. Palawan, with thirty thousand souls, and the adjoining Calamianes, with thousands more, have been ignored by the Boards for lack of funds and workers. The great island of Mindanao, with an unknown population that must number more than half a million, has for a similar reason remained almost untouched. The north and west coasts of Mindanao are peopled by Visayans from the Cebuan dialect, and every door is open for work among them. The sub-province of Ifugao and its neighbor Kalinga remain without missionaries, and have not even been visited.

The Moros number three hundred thousand, and have never been seriously considered as a mission field until the recent action by the Episcopal Board. The government is partly to blame for this condition, as the military officials there have from the first listened to the wily accounts of the Jesuits, and practically forbidden missionary work among the Moros. The grounds have been that the Moros are fanatical Moslems, and that they would be led to resist the government if it were suspected of being identified with an attempt to Christianize them. The reasoning back of such a position, however, is superficial. While direct attempts at evangelization by conversion might arouse fanatical opposition by the Moros, that would

not be the way any Board would take up the Moro problem. Nothing would have better furthered the attempts the government is making to civilize the Moros than to encourage, or even subsidize, a mission hospital and a mission industrial school in several centers of the Moro province. At any rate, the field remains to this day entirely unentered, and is added to the other great unmet needs in the Philippine mission field.

CHAPTER IX

The Many-sided Work

MEDIEVAL Spain strongly stamped upon the Philippines the spirit and institutions of feudalism. There are to-day three quite distinct social classes as a result: The landowners, the imitators of the landowners, and the common people, or *tawos*.

The landlords are commonly of *mestizo* blood, often related to influential Spaniards or Chinese, and are almost invariably strongly Roman Catholic in training and prejudices. They are afflicted with pride of lineage and of language, of possessions and of position—politically and socially. There is practically no social intercourse between them and the other two classes. They affect the Spanish tongue, though it remains true that most of them know their own mother tongue far better. Their culture is not to be despised, though it is never democratic—always aristocratic and feudal.

Evangelistic work for the landlords is generally conducted in the Spanish language. Indeed, they generally refused in the early days of the work to attend a service in the vernacular. The Spaniards and friars, in their contempt for the Filipino, also showed contempt for his language, treated it as vulgar, incapable of expressing cultured ideas, and unfitted for public

gatherings for cultured people. It will also be self-evident that a more expensive type of chapel and school must be provided in working for this class than would be necessary for the *tawos*. Only an educated and cultured native preacher need expect to have any influence at all with the landlord class. The same is true as to educational institutions and workers to work effectively for the youth of this class.

While evangelical missions have never received a large following from this landowning class, many of the true and stanch converts are from the landlords. Luckily for the missionaries, the hostility to the friars centered in this class of Filipinos. While, as a rule, the women of this class are intensely loyal to Romanism, a considerable proportion of the men are liberals. In a few cases, where morals and character have permitted, these liberals have already accepted the gospel.

The imitators of the landlords are often of *mestizo* blood, generally illegitimate or the descendants of such. They are practically found only in the large towns. They affect a smattering of "pidgin" Spanish, and have a superficial strain of Spanish culture. Their pride, ostentation, and contempt for the *tawos* surpasses that of the landlord. They perhaps come nearest of any to constituting a middle class among the civilized tribes. But almost without exception they live vicious lives, and are parasites on the two classes which they consider, respectively, above and below themselves. They affect Romanism as long as that is the standard and socially favored faith; when there

is a wave of Aglipayano enthusiasm, they are all Aglipayanos. If Protestantism ever gains the social ascendancy, they will be ostentatious as converts to that faith.

For the missionary, this class is possibly the hardest problem in the Philippines. They are always ready to lend themselves as tools to handicap, boycott, or otherwise persecute the workers and their adherents if there is any prospect of currying favor with an influential priest or his following by so doing. From this group came many of the traitorous *Amigos*, who would take the oath of allegiance to the American flag and betray it within an hour. Some of the "imitators" have made good Christians, but that is the manifest exception to the rule. Their wily hearts are shallow soil for the good seed of the kingdom, and the stamina that makes character is generally sadly lacking in them. The economic pressure of the time of transition politically has forced many of them to seek honorable employment. Probably most of the "rice" Christians in the Philippines have come from this class. Every mission has had converts from this class "called to preach" by the allure of prospective pay from the mission.

In the matter of equipment for the work of Christianizing the Filipino, no special machinery is needed for dealing with this class. The wise policy is to go ahead with loyal work for the landlord and *tarwo* classes respectively, and let these people find their own level, eventually, by fitting in where they may. Those of them who do become soundly Christianized will not

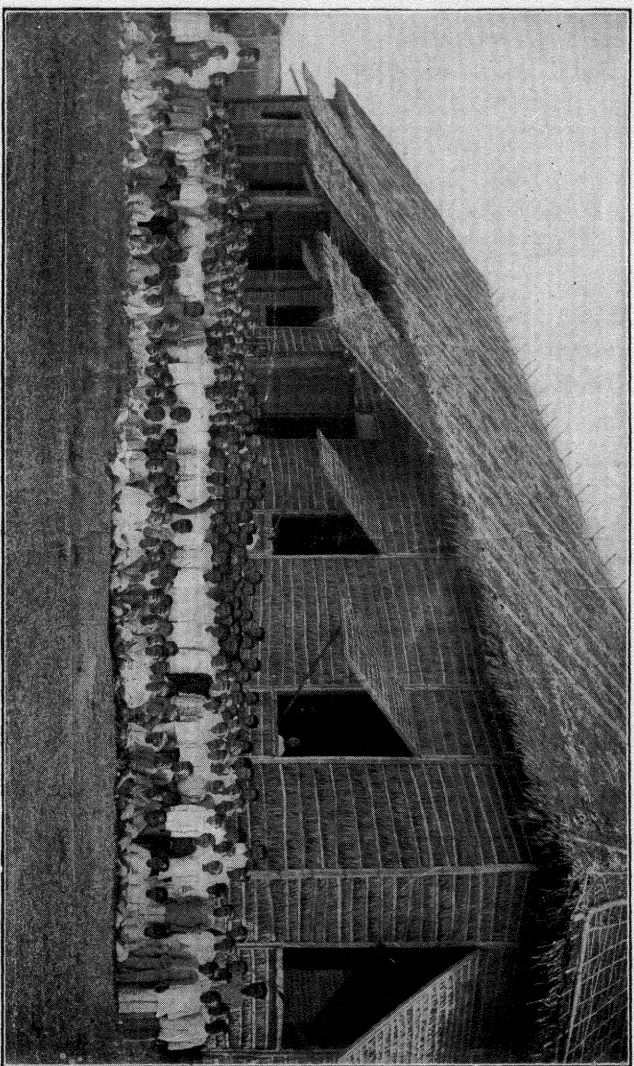
disdain the institutions and equipment adapted to the strictly *tawo* class. Those who do not become Christianized will hardly fit in anywhere, either religiously, socially, or politically in the program of the new epoch in the Philippines.

There are three groups of the *tawos*: The town-dwelling group, the plantation dwellers, and the *barrio* dwellers.

No distinction needs to be made in the equipment of chapels, preachers, and other means for their Christianization. They have little superficial pride. They work hard for a meager living. Long-endured oppression and exploitation by the other two classes has made them humble. Their vices are the inevitable ones of their stage of culture, not those imported from abroad and imitated. They have the simple quality of genuineness.

A humble chapel of the same sort of materials as are used in the building of their houses is quite good enough for the beginning of a solid work among them. They frankly do not understand any foreign language, and must get the gospel, if at all, through the medium of the vernacular. From long training they count it a great privilege to listen open-mouthed, with awe, to a long address in Spanish, Latin, or anything foreign, but they do not disdain their own mother tongue. They will not long have high regard for the missionary who fails to learn it well enough to make himself easily understood by them.

During the first decade of work the missionaries could not ignore these class distinctions. Work adapted



American public school, Iloilo.

11-10-11

to one class would not hold the other class. But with the lapse of the decade, and in part due to the leveling work of the public school, in part to the literary work which has honored the vernaculars by making them the vehicle for the Bible in splendid translation, it is rapidly coming about that the landlords are more reconciled to services in their vernacular. It has been so often stated that their shame of their mother tongue was one of the execrable things the friars had taught them, that they feel less ashamed of it than formerly. As a matter of fact, their dialects are very beautiful. The vocabulary is large and expressive, and the grammatical structure is very wonderful and ingenious. The Bible loses nothing by translation into the oriental imagery of the Filipino dialects. The gospel that was first clothed with the charm of parable and figure is at home in the warmly imaginative speech that reflects all the luxuriant verdure of the tropics.

Among the wild tribes these social and feudal classes do not obtain. There is no difficulty as to choice of languages. The vernacular must be used, and there is no substitute. Great deference has to be paid to the *datos* and chieftains. No work can be done among the wild tribes without beginning with the *dato* and his counselors. Their power over the men under them is so absolute that the men have no minds of their own. They must follow their chieftain. Primary-grade schools, hospital, dispensary and itinerant medication, institutional and industrial methods, demonstration communities—these are not only the most effective means for work—they are the most

direct means of Christianizing the wild tribes. Even in working thus indirectly, the long-established superstitious customs crystallized into fixed institutions, and the intense, narrow prejudices, plus the excessive pride of the wild tribesman, will be found all but insuperable.

The first preaching was done through interpreters. As an emergency measure it may be tolerated. But the Pentecostal acquiring of the flaming tongue that will be understood by the hearer in his own language is the only divinely ordained method of evangelization. Knowledge of the language, and ability to use it well, is indispensable to the evangelistic missionary. There is absolutely no substitute.

The Filipino dialects cannot be learned from a textbook. The sounds and accents peculiar to the dialect are to be acquired only by prolonged and close contact with the people. For missionary purposes these dialects must be learned as a child learns language, from hearing, imitating, and absorbing. Tours lasting weeks at a time, living in the *barrios* and with the people, hearing for days at a time no language but the dialect to be mastered, have been demonstrated to be the only way the average missionary can ever acquire the language well. This first-hand learning of the language by "absorption" should be supplemented by the painstaking, scientific study of vocabularies, philology, grammar, and syntax. But the laboratory is the more important of the two and cannot be set aside by any other method.

Mission stations will naturally be located in strategic city centers. The effective missionary organiza-

tion will thoroughly man a few centers rather than occupy many in a half-effective way. The missionary will probably be tempted to develop an Old Testament type of work, with a big chapel and its institutions in the mission station, and let the country people come in many miles for worship—as the ancient Israelites went to Jerusalem to worship in the temple. Many of the *barrio* people will be willing to start with such a system, but none of them will keep it up after the first enthusiasm gives place to the more prosaic monotony of persistently following up a false and difficult practice.

The missionary must tour his entire district, developing a work of the New Testament type founded on the synagogue rather than the temple, with a local chapel in the *barrio* centers. It is harder than living in the station and having the people wade the swamps and rice-fields, and bear the inclemencies of weather and fatigue. But here again there is no substitute—in only one way can the work be effectively done.

Church organization is vastly important for the conserving of results and for their multiplication. The gathering together of little groups of believers for regular instruction, prayer, Bible-class work, baptisms, and the organization of a small church, results in a self-perpetuating work. Broadcast preaching and the wide dissemination of the spoken and printed word in market-place and *barrio*, except as followed by definite local organization, is largely a waste. The birds of the heavens come and devour seed so carelessly sown by the wayside. Though it be small and weak,

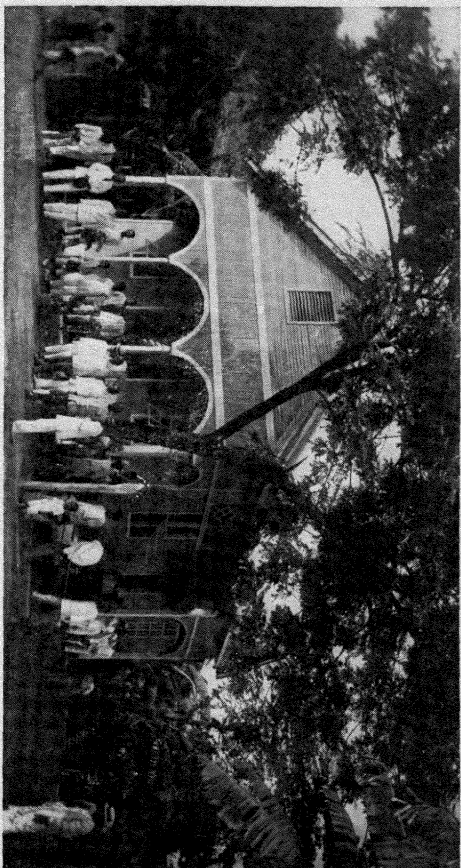
the organized group of believers stands a good chance to survive and develop.

Hacienda churches, or the churches organized on sugar-plantations, are one of the interesting developments of the work. When a planter becomes a Christian, he puts up a good chapel on his plantation, especially in cases where it is some distance from the nearest town chapel. The large number of families on the plantation who look to him for leadership are for the most part easily won to Christianity. Such a church is almost inevitably self-supporting from its inception. The great problem is to make it at all democratic. With wise direction it serves as a splendid and effective object-lesson to surrounding plantations.

Protestant *barrios* have been one of the finest and most vigorous developments among the *barrio*-dwelling *tawos*. In the Visayan Islands, in particular, these communities have had a large development.

With the first broadcast heralding of the gospel, followed up by touring, and the work of native evangelists, colporters, and Bible-women, great numbers of *tawos* accepted the gospel. Many of these were immediately subjected to various types of persecution. Catholic landlords on whose premises they lived made trouble for them. Others were boycotted in the markets, mocked in public places, threatened, and in some cases even assassinated. This persecution, often unreasoning and utterly unorganized, was the immediate cause why the people desired to live apart from their Catholic and pagan neighbors.

In a few cases, practically entire *barrios* became



Presbyterian chapel at Binan, Laguna Province.

Hi you

Christian. In most cases, however, only a family or group of a few families from a single *barrio* became openly Christian. As most of the families thus Christianized owned no land in the *barrio*, they found it to their advantage to move out and unite with other families in the founding of a new, Christian *barrio*, either on land owned by Protestants or on unoccupied government land.

In building the new village the chapel would be the first structure erected. This would be built by a "bee," all intending to locate in the new *barrio* uniting with their Protestant neighbors in putting up the chapel. Around this chapel, as a nucleus, a fine *barrio* of fifty or more houses would soon be built. These new *barrios* sprang up rapidly, and were built with much enthusiasm on the part of the newly won Christians. The festival spirit and singing characterized the whole enterprise. In one touring district in Iloilo province, as early as 1904 there were already nineteen such Protestant communities.

It can readily be seen that there are many advantages for the work in such a development. The people are easily accessible for instruction, shepherding, and discipline; and a definite organization of the church with guardian deacons and deaconesses is greatly facilitated. The success of these communities and the prosperity of the people dwelling in them served as a powerful propaganda force among the surrounding *barrios*. The finest advantage of all, however, is the environment that can be created in a Christian community, which serves as a safeguard to weak com-

municants who would not be able to stand loyally by their vows if subjected to the influences prevailing in a pagan *barrio*. On the other hand, the chief obstacle to the success of these communities is the fact that quarrels develop from the herding together into a single *barrio* of families that have diverse tastes, or even inherit inter-*barrio* feuds and suspicions which persist.

The equipping of the native church with a native ministry is the crux of the missionary's task. The successful evangelistic missionary is the one who can enlist, and train in practical work, a corps of efficient and spirit-filled workers. While the preachers' training school may help in equipping the native preacher with Bible lore and in the field of school curriculum, these are no substitutes for the indispensable impact and influence of a missionary, with whom the native worker has learned the joy of gathering in the sheaves in the harvest-field, not in theory, but in actual practice.

It has come to be a sort of truism with missionary enthusiasts that "the Filipino must evangelize the Filipino." This is but a half-truth. It is not the divine program. God's manifest plan is for the foreign missionary and the native worker to cooperate in this great enterprise. Neither the native worker nor the foreign missionary can work without the other. The missionary must learn the native dialect, and preach the gospel to the native church and its adherents. But his greatest work will be to fire the zeal and energy of the converts whom the Spirit of the Lord

will set apart to the work of ministry; and then work patiently with them, train them both by precept and splendid example, and supervise their activities as long as that shall be necessary for the largest interests of the work.

Self-support is within easy reach of the missionary in the Philippines. There is no excuse for the developing of "rice" Christians. Chapel and church buildings must conform approximately to the standard of building materials used by the people of the congregation in their own homes. If the missionary insists that the common people, who have no money and live in bamboo houses, have a house of worship built of native hardwood, with iron roof, he must expect to build the church with mission funds, and repair with mission funds, and need not be surprised if the congregation expects the same opulent treasury to provide preaching. Mission churches and chapels should never be built to pass muster when visited by a touring delegation from America. Such a party will inevitably criticize the humble church building adapted to the economic status of the congregation, which alone is promotive of independence, self-respect, and self-support.

Native preachers must not be given heady notions and false economic training in the mission training school if they are to minister wisely and contentedly to a native congregation. The training that would equip them to minister to an American congregation will manifestly unfit them to minister to a Filipino congregation. The missionary should be economical

in applying mission funds either to his own needs or to the needs of the work, for the native Christians are curious, very observing even when they say nothing about it, and imitative. Given fair treatment, good example, and sound teaching, Filipino congregations will naturally and gladly build their own church buildings, decorate them, and render them attractive, thereby developing a genuine and indigenous type of church life that will go from strength to strength.

Single women can do effective work in the Philippines. There is little of social prejudice against their sex, or of false ideas about womanhood that will hinder their work for Filipinos of all classes. One of the finest tributes to the work of Christianity, even as it is imperfectly exemplified in the Catholic Church of the friars, is the exaltation of Filipino women far above the social status of women in all other oriental countries. This one result of their work justifies the claim of the Spanish Church to the name Christian.

Bible-women and women colporters have from the very inception of the work in the Islands done magnificent service. There is some prejudice against their preaching in public, yet some of them have even done this effectively. But in the personal and house-to-house work they have shown a splendid efficiency.

The function of medical and hospital work in the Philippine field has been as central as it was in the ministry of Jesus in Galilee and Perea. The work of the friars was not humanitarian. Their religious function was defined as pertaining only to souls; bodies were left to the demons and to fate. Ignorance,

unsanitary habits, superstition, endemic contagions, proximity to and commercial intercourse with the great plague and pest centers of the world, have afflicted the Filipino people with nearly all the diseases of the flesh. Strangely enough, the galleons from Mexico never carried yellow fever into the Philippines.

The amount of preventable suffering and social and economic inefficiency is appalling. This condition defines the missionary task we face. Tuberculosis is wide-spread; hookworm is so common that an examination of the prisoners in Bilibid jail in Manila—the prisoners coming from all provinces—showed that eighty per cent were infected with it. There is hardly a Filipino in the Islands whose blood is not infested with the malaria parasite. Tropical dysentery is endemic in the soil, and widely prevalent among all classes. The natives are fond of dogs. Every *barrio* is infested with them. As a result, rabies is common. Blood-poison infection is very common. Little abrasions of the skin develop great ulcers. This and vastly more constitutes a tremendously appealing call for the organized and scientific sympathy of Christendom to heal the body, and thus commend the gospel of the Good Physician.

Every Board in the Islands conducts hospitals. The United Brethren have been an exception hitherto, but are now furnishing a doctor and hospital for the province of La Union. To these hospitals the cases needing operation and in-treatment are brought from all the surrounding territory. Operations and treatments often appeal to *barrio* people as miracles appealed to

the peasants of Galilee. In-patients are dealt with spiritually by the doctor and attendants. Although no constraint is ever suggested, many conversions occur. But the large value of the hospital work is not in the conversion of individuals, but in the commending of the great, symmetrical gospel of Him who came that men might have life in abundance, which implies the deliverance of those who are bound captives by curable bodily ailments.

Our hospital work has an incalculable effect upon the social ideals and instincts of the country, exalting human value and supplying the humanitarian instincts the friars so effectively suppressed—if, indeed, the Malay had any such instincts to suppress. No lasting industrial, economic, social, or moral progress is possible for any people till they acquire a sense of human value. The great function of our medical work in the Philippines, in addition to emulating the compassion of the Good Samaritan and relieving immediate and pitiable suffering, is in thus transforming the fundamental spirit of Filipino society. The trained and cultured doctor, who could easily be waited upon by a retinue of servants and mingle only with the highest in the land, when he goes into the humble shack, cleanses the loathsome ulcer, and does the most menial service to the neglected *tarwo*, whom the rest of the community has from long training come to treat with the most calloused indifference, is injecting into Filipino society the most radical and revolutionary humanitarian dynamic it ever yet received.

Nurses' training schools and clinics are a feature of

every mission hospital. Foreign nurses are too expensive to be provided in numbers sufficient to care for the full wards. But aside from this consideration, the doctor and the head nurse accept as a fundamental part of their hard task the thorough training of a corps of native nurses. These trained nurses will be a far-flung skirmish line of the sanitary and Samaritan army needed for the vanquishing of disease in this field. The training of native nurses is quite as important a part of the work of the mission hospital as the immediate ministering to the sick. No finer laboratory for their training could be desired than the wards full of those suffering with every manner of disease common to the Islands. Filipino men and women make good nurses, and respond splendidly to the opportunity thus given them to take up a profession hitherto unheard of in the Islands.

Educational work has a large place in the plans and appropriations of the Presbyterian, Baptist, Episcopal, Methodist, and Congregational Boards. The other Boards are more or less engaged in its promotion. The situation differs from that in any other mission field. The unique, educational system of the government brings schools practically within reach of all the children in the Islands.

For intensive work, the experience of the Boards on many fields demonstrates that no other agency equals the boarding-school, with the teachers bringing their personalities to bear upon the task of molding the pupils to their ideals. If education were only a matter of the "Three R's," the educational missionary in

this field would have little justification. As it means the developing of latent powers, and the personal transforming of character, its need is evident.

The largest and most effective mission-school in the Islands is Silliman Institute, conducted by the Presbyterians at Dumaguete, Oriental Negros. A large equipment of buildings and a school farm have been provided, but these are quite inadequate to meet the needs of the growing school. There are three hundred and twenty-five boarding students, and as many more live outside the school buildings and take the class work. The school is coeducational. Instruction is given in four courses:

1. *Academic*—a ten years' course confirming the degree of A. B., complying with the government standards of requirement. The school has the official approval of the Insular Government. The Bible is taught through the entire academic course.

2. *Industrial*—in bench, carpentry, and construction work, and in printing and bookbinding.

3. *Agriculture*—on a fifty-acre farm near the buildings.

4. *Religious Instruction*—other than that received in the classroom.

The students come from every walk of life, rich and poor. Filipino, Spaniard, Mestizo, Chinese, and Siamese throw Castillian training and tradition to the wind and live as one big family. Here Catalino, son of Castillo, the mountain bandit who defied the authorities for many years, sits at the same table with the son of the ex-governor of the province, and José, son of one

of the wealthiest aristocrats and sugar-planters in Negros, comes to study-hour and sits with Claudio, a former servant of the family. Here the proud Tagalog sits in class with his peaceable Visayan brother and his fanatical and war-loving Moro neighbor, or his more distant neighbor from the new republic of China, or from Siam. This is democracy in earnest, and by radical steps.

The Baptists have a similar but a smaller industrial school of lower academic grade at Jaro, Iloilo, with three hundred boarding students, all boys. This school does the work through the grammar grades only, and offers training in several trades, including tailoring, shoemaking, sloyd, and wood-carving, besides the usual lines of carpentry and cabinet-making. A farm of sixty acres, with irrigation plant, gives opportunity for practical agriculture.

High schools for girls are planned or in actual operation in several of the fields. Orphanages and home schools for poor and neglected children extend the ministry of education and character-nurture of the missions.

The crying need of the Filipino is practical training to enable him to become industrially efficient, and to develop and use his rich natural resources. The mission school may well supplement the government schools in this great task. All mission schools find themselves tempted to accept more students than can be properly cared for with the equipment at hand.

In each provincial capital the government conducts a provincial grammar and high school, with trades

schools affiliated. They really constitute a small provincial university, of low academic grade. Several hundred pupils are congregated there, coming from every corner of the province, forced to live away from home in such quarters as they may be able to afford. This was early seen to be a splendid chance for the missionary. The first mission dormitory was established by the Baptists, in 1903, at Bacolod, the capital of western Negros.

A building is secured and equipped for dormitory purposes. A cook and a steward are provided. Twenty or more of the most promising students in the government school are taken in as boarders and roomers. They live under the close supervision of the missionary in charge. The boys pay at least for their board and light; in some cases for their room as well. In other cases, this latter is furnished by the mission, inasmuch as many of the most desirable boys are too poor to pay, and would otherwise be compelled to live in a private shack home outside.

The parents of the boys were the first to become enthusiastic over the dormitory idea. They want their boys, away from their care, under the charge of some one in whose character they have confidence. The missionary is a sort of companion as well as guardian to the boys in the dormitory. He mingles with them in the dormitory home in the evenings, helps with their work, gives counsel when it is needed, teaches Bible and music classes, and becomes the friend and confidant of many a boy whom he would not be able to reach otherwise. Some of the dormitory boys



Dormitory students, Bacolod, Negros.

114011

openly become Christians, some of them even preachers of the gospel.

They are invited to attend the evangelical services on Sunday. In some cases, this is a condition of their living in the dormitory home.

With a small outlay of mission funds, an institution that accomplishes practically the same things as a mission school is thus conducted. The results of dormitory work are gratifying, varying with the personal fitness of the missionary in charge for this particular kind of work.

The Baptists have three dormitories for boys and one for girls in Panay and Negros. Other Boards have taken up the same line of work with encouraging results. The Presbyterian dormitories in Manila were early at the task. Last of all, the American archbishop of the Catholic Church in the Islands has taken up dormitory work in several provinces.

One of the advantages of dormitory work is that the cream of Filipino youth attending the provincial schools is thus effectively reached by the gospel. The dormitory is so desirable a home for the student that the missionary has a chance to select, and eliminate all but the strongest and most promising candidates. The future governors of the provinces, and those who are to fill all the highest political positions in the Islands are thus evangelized, in spite of the prejudices that might easily make it utterly impossible to get them to attend a service in a mission chapel.

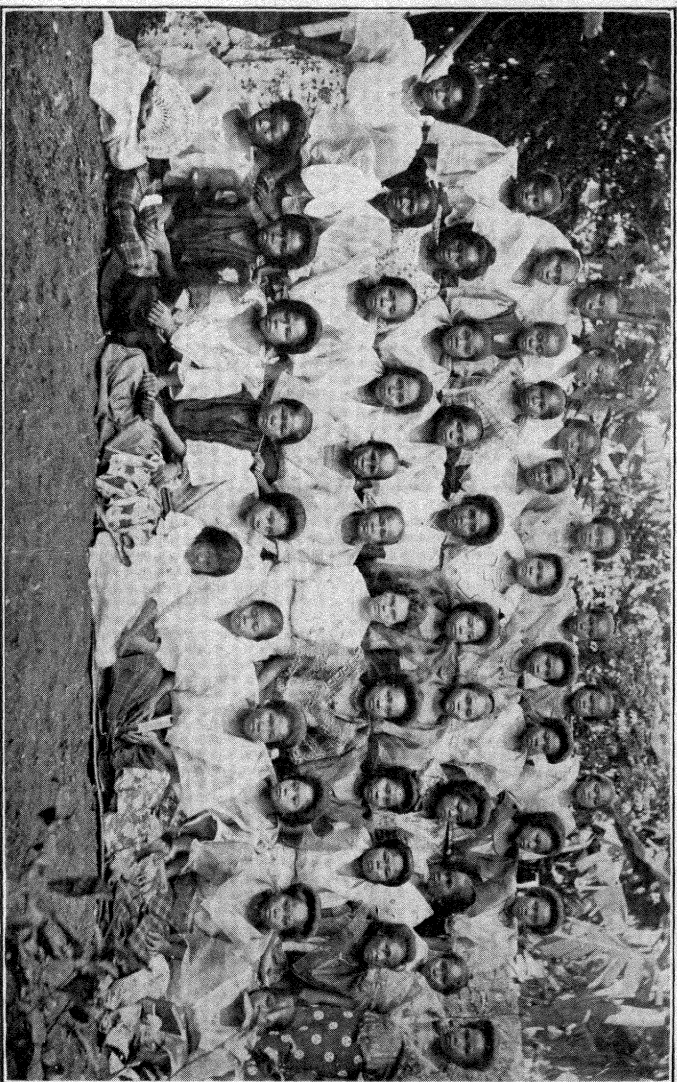
Union dormitory work has been done in Iloilo. Union institutions are more necessary, however, where

a larger outlay of money is needed to make the institution efficient. Once equipped with a modest building, the dormitory is easily self-supporting.

Several missions are conducting institutions for the training of Christian women. The Baptist Woman's Training School in Jaro, Iloilo, may be spoken of as a type of these institutions. With a very inadequate plant and equipment, a group of seventy women, carefully selected from the churches, has been given a four years' course in practical Christian work. The course has included, in addition to the fundamental Bible study, hygiene, domestic science, nursing and first aid to the injured, religious music, both vocal and instrumental; while half the entire time was given to practical house-to-house personal work as colporters and evangelists. The splendid force of workers graduated from this school is an index of possibilities to do much in the Philippines with meager equipment. Consecrated common sense and zeal for the work bring great results.

The mass of the Filipinos are very poor people. The missionary who is to do a very large service to the *tawo* class must have the Pauline faculty of becoming poor with those who are poor, and must be adept at developing institutional expressions of Christian zeal for service and effectiveness that will not need too much money for their conduct. The institution needed is one that would have been within the reach of the humble man who wrought wonders for the poor and despised in Galilee.

A surprisingly large percentage of the Filipinos are



Miss Johnson and the students in her Christian Woman's Training
School, Jaro, Panay, 1912.

10-20-11

literate. Even at the beginning of our work it was found that many of the *taxwo* class could read. This was particularly true of the women. This was an open door for the work of preaching by means of the printed page.

Literary work has employed the energies of nearly every Board at work in the Philippines. Nearly every mission is equipped with a printing-press. The friars in the early decades of their conquest had reduced the Filipino dialects to writing with Roman letters. Aside from catechisms and "Passions," little had been done or allowed by them in the dialects. The versions of the Bible will do more to crystallize and standardize these dialects than all else that ever was done for them.

Literary work thus far undertaken, aside from Scripture translation, has been of modest proportions. Religious periodicals have been issued—hymn-books, Sunday-school leaflets, a large tract literature, and some text-books for school use. While a vast amount of toil and considerable expense have been involved in the supplying of even this congeries of literary beginnings, its significance is far-reaching, in that it bids fair to mean to the Filipino dialects what Luther's Bible meant to the German language.

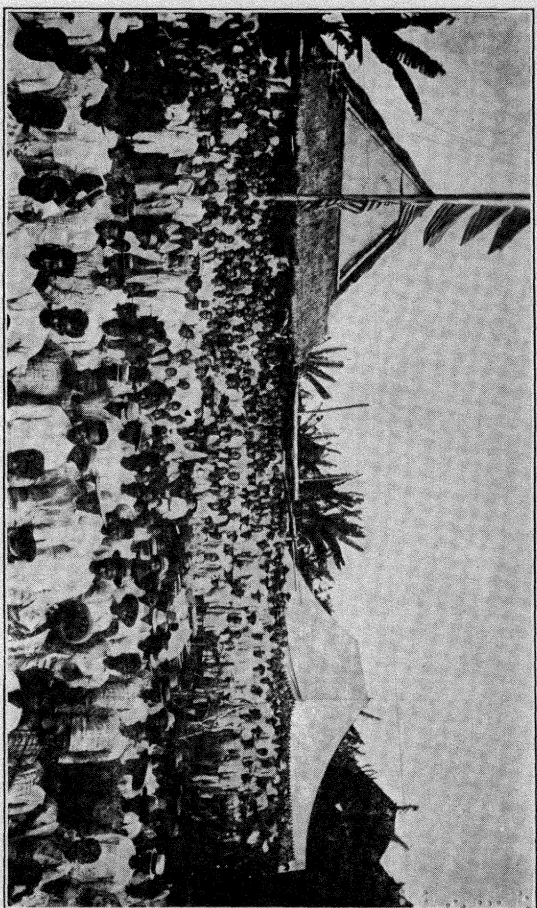
CHAPTER X

A Strategic Field

TWO remarkable interventions in the historic development of the Philippines indicate that in the Divine plans for the world's progress and regeneration the Philippines were counted strategic.

The first of these was the coming of the Spanish friar in the sixteenth century. Islam had already conquered the Malays to the south. Mohammedanism was already firmly established in the Jolo archipelago, and rapidly reaching out to the conquest of the semi-civilized tribes in the Visayas and Luzon. Manila was a Moslem center. Within another century the Philippines would have been Mohammedan. Just at this crucial time came Magellan with his Catholic chaplain to begin the speedy work of Romanizing the Filipino by baptizing the population of Cebu, and burning the Moslem *barrios* that refused to accept the Catholic faith.

No Protestant missionaries were available for the task of Christianizing the Philippines during that century, nor for a long time thereafter. Protestantism was then busy with its mighty work of protesting and reforming a medieval church, and winning for itself a place where it might eventually develop the strength to enable it to become missionary. Centuries were



Associational gathering of Baptists, Panay.

1901

needed for these Protestant bodies to qualify for service in the Orient.

In the meantime, affairs in the Orient were so critical that no delay was possible. The Spaniard and the Portuguese Catholic were ready and equipped for the task. Marvelously their frail galleons were guided across the unknown oceans, saved from the typhoons, and guided to an unknown goal. Magellan and his successors sailed under sealed orders. To-day we are permitted to read those orders. They were ordered to intercept the forces of Islam and turn them back from the coasts of China and Japan and outlying islands. This most decadent and retrograde of all the great missionary religions was not to go farther north than the Jolo archipelago.

The friar missionary was not the ideal interpreter of Christ for the Orient. But he was nearer to that ideal than any other available at the time. Indeed, had a force of evangelical missionaries been all ready for service in the Philippines in the sixteenth century, they would not have answered the purpose so well as did the friar. Evangelical missionaries, with peaceful and persuasive methods, would never have been able to check the northward march of Islam. The Spaniard was well prepared for the task. For centuries he had taken the brunt of the Moslem impact on western Europe. He knew the power and the danger of Islam, and had found that in fighting such a foe no quarter could be given, no methods of mere persuasion used. He was equipped with a missionary zeal that counted no cost, and stopped at no obstacle opposing the con-

quest of the world by the Cross. And he was backed by the mightiest military and naval nation of the century, every one of whose ships and soldiers was consecrated to the same missionary task that impelled the zealous friar.

Not only did the Spanish missionary forever checkmate the northward movement of Islam, both east and west; the friar advanced the Filipino a long way on the road toward modern civilization. The culture stage of the civilized tribes dwelling in the lowlands of the Philippines in the sixteenth century was doubtless on a par with that found in the mountains of the Visayas to-day. Such being the case, immense progress has been attained by the Filipino under Spanish tutelage. From our angle of vision, the type of Christianity and culture characterizing the Spaniard is very medieval; but for the Filipino it was radical, and involved for him an immense advance.

Thus the Spanish friar has served a mighty purpose in the far East. The Philippines constituted the strategic base of activities reaching to Japan, China, Cambodia, and Siam. The wide-spread use of the Mexican dollar in all the East to-day is an index of the magnitude of the cultural influence he has exerted. His function manifestly directed by Providence was both repressive and destructive, and also constructive and cultural.

When the Spaniard became decadent and reactionary, and his period of usefulness in this field was manifestly past, there came a second marvelous intervention in the natural course of events in the Philippines.

The great Western republic has no imperial designs. She has utterly no ambition to become needlessly involved in oriental politics as a colonial power. But in the name of outraged humanity she is forced to interfere with Spanish cruelties in Cuba. Going to war with Spain near her own eastern coasts, little considering the consequences to result in the far East, she suddenly awakes to find herself responsible before the world for sovereignty over the Philippines as the one practical alternative to leaving the Philippines in the desecrating power of Spain.

If designing statesmen could be charged with the plot that America should intervene in Filipino affairs, the matter might be differently interpreted. But coming, as the battle of Manila did, it admits of but one Christian interpretation. America, like Magellan nearly four hundred years earlier, sailed into the Philippines under sealed orders of vaster import than could be known at the time. The battle of Manila Bay was an act in a drama of far greater design than the chief actors even guessed.

To-day the student of world-politics and of kingdom strategy can see a clear plan and line of development in the unfolding of Philippine history. In faithfully so doing, he will arrive at conclusions by no means uncertain, and of momentous significance. This will be seen to be at one and the same time the justification of our missionary enterprise in the Philippines, and the divine commission for carrying on to its consummation the work undertaken.

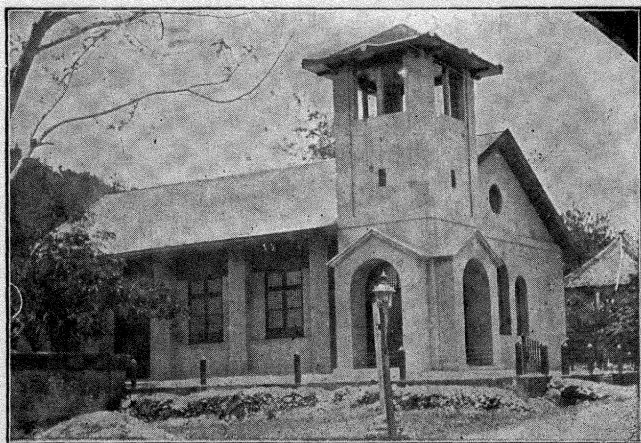
The modern missionary in the Philippines, like the

great Master, has come not to destroy, but to fulfil. In supplanting the medieval Spaniard, step by step, we are to carry on to its completion the very work he inaugurated and advanced through its first period of development. The Spaniard has taken the knowledge of God, and the plan and purposes of his grace to the Filipino. The friar was either blind or disobedient to the humanitarian demands of Christianity, and to the right of the Filipino to liberty and progress; the American is to supply that which the Spaniard lacked, to supplement that which the Spaniard gave. The Spaniard exploited the Filipino as his just reward and pay for the cost and hardship of conquest and conversion; the true function of the American régime, governmental and missionary, is to guarantee that the Filipino shall have his own country and its splendid resources, and be helped by enjoyment of them to a place of power among the nations that shall realize the divine plan thus far manifested in two very extraordinary interventions.

Regrettable though it be, the work of fulfilling what the Spanish friar has done involves destructive as well as constructive processes. Unhealthy tissues must slough off, otherwise the unhealthy past will persist; the sloughing process may involve some healthy tissue as well; but modern sanitary treatment will insure its rapid replacement by natural growth. Positive and constructive forces are in the ascendent, even in the process of sloughing. The healing of a festering mass is a merciful Samaritan work, even though it involve some pain.



Prof. Camilo Osias of the United Brethren Mission.



San Fernando United Brethren Church.

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The geographical location of the Philippines is significant. The nearest neighbors of the Filipino on the north are the Japanese and their wards in Formosa. The nearest neighbors on the east, in the Pelew Islands east of Mindanao, are the Germans and their wards. To the south are the Dutch colonies in Sumatra, Java, and the Celebes, also the British colony in North Borneo. Across the China Sea, to the west, lies the French colony of Indo-China. The Philippines are thus in the center of all the great European colonizing powers, with Japan, their one oriental imitator, close at hand on the north.

All of these surrounding colonies are conducted in the selfish interest of the colonizing power. Industrial competition and economic pressure have long been driving these great colonial powers to policies of selfish imperialism and exploitation of the natives for the maintenance of great armaments. The less direct this exploitation, the more pernicious for the native of the colony.

As a consequence of the battle of Manila Bay, a new type of colony was thus planted in the one place in all the Orient where it would be a near neighbor to colonies of all the imperialistic world powers. At its inception, this new type of colony was not recognized as such by any of the great nation onlookers. Even the Japanese and Chinese thought the United States was following the example and precedent of Europe. Even the anti-imperialists of America itself were blind. Declarations to the contrary were unavailing; proof was demanded. The granting of independence to Cuba was

the first convincing proof given to the world that the American colony was of a new type. At first the withdrawal of American power from Cuba was looked upon as some sort of diplomatic ruse. The imperial powers could not credit the reports. All their prophecies were overthrown in an instant. Their cynical cavils came back like boomerangs.

The moral influence of America's treatment of the recently acquired colonies of Spain can hardly be overestimated. So long as nation only vied with nation in a grasping struggle for new territory for selfish exploitation, no voice raised in protest could be heard above the turmoil. The native population of the colonies was easily held down with a mailed hand. Liberation from the greed of one nation would only leave them the victims of another, and possibly a worse, power.

The establishing of American sovereignty in the Philippine Islands as a guaranty before the world that the Philippines are for the Filipino, is by far the most revolutionary dynamic ever yet introduced into oriental politics. It has released the pent-up, stored-up protest of the millions of exploited Orientals.

The Philippines have for a decade been a magnificent demonstration and object-lesson in liberty and progress for a weaker oriental people, and of the capacity of the despised races for the progressive exercise of autonomy. In the modern world, with its cables and wireless messages, with its rapid and cheap facilities for intercommunication, with its marvelous increase of literacy and multiplication of printing-presses, such an

object-lesson is not a light that can be hidden under a bushel. It is strategically located on a hill that may be seen by all the colonizing powers, and by the oriental peoples they exploit. This practical demonstration of the beauty of unselfishness on a national scale, and of the capacity of the despised Malay for progress and autonomy, is already a matter of common knowledge in every corner of the far East; the peasant of Anam and Siam, the Malay of Java and Sumatra, the Hindu, the Buddhist, and the Moslem, all talk of it and dream dreams that are new within the past few years, and that now are seen to be possible of fulfilment.

But of even greater significance to mission strategy is the location of the Philippines with reference to China and Japan. The demonstration that republican institutions are adaptable to an oriental people; the Western educational system made effective for Filipinos; the gold-standard currency supplanting the fluctuating Mexican dollar; and the scientific solution of the baffling problems that the Spaniard never made progress with—who shall say what this has meant to awakening China!

It has been felt to be a great gain for the Chinaman to have America for a next-door neighbor. Able officials of the Insular and Military Governments have been thus brought into touch with China and her problems. A great and friendly nation, possessed of military and naval strength, as well as of vast moral weight in all international councils is too near China to be either indifferent to her needs or unacquainted with them. The American flag in the Philippines has

given the Chinaman a large confidence that fair treatment would be given him by the nations, and that all the helpfulness both of America's good-will, and of her science and progress is available for his need.

Morally, and in strategic significance, the Philippines thus constitute one of the great mission fields of the world. There is no more urgent task confronting the consecrated energies of American Christianity to-day than that of Christianizing the Philippines. The American churches are here put to the supreme test, and are under the lime-light of the far East, as well as of the world. What America does for the Philippines, other nations will eventually have to do for their colonies. "The Philippines for the Filipino" means vastly more than that the Filipino is freed from exploitation by any stronger nation; it inevitably means that India is for the Indian, China for the Chinaman, Africa for the African.

What Lincoln said about its being impossible that this nation should remain half-slave and half-free, is true of Asia and of Africa to-day. With the Filipino free, other dependent and exploited peoples will be free. The leaven that works in the Philippines will leaven the whole Eastern lump. Facilitated intercommunication, and the modern spread of ideas and of spirit will insure this.

It is not merely a blind impulse that has motived the great, statesman-like minds back of the imperialistic interests and investments in the far East to look with disfavor upon the coming of the American to the Philippines. They see on the horizon the sudden rise

of a new and mighty spirit among the hitherto torpid Eastern peoples, to which this event lends dynamic impulse and reenforcement, as well as direction. These same men, in their clubs in the port cities, and on the great steamers, curse the missionary and the American in the same breath, as the disturbers who are turning the world upside down, and checkmating their own ambitions.

The New Epoch in the Philippines was coeval with the rise of Japan as a world power through the defeat administered to Russia in Korea. The overthrow of the Manchus in China, followed in quick succession by the banishing of opium from the provinces of China signaled the birth of the new China. A missionary in the Philippines was chairman of the opium commission that helped bring about this greatest moral reform of the decade. Coeval also with these great events was the uprising in India of a mighty spirit of protest and of demand for liberty and progress, genetically related to these other oriental political and moral upheavals.

Instead of bewailing, with the anti-imperialists and cynics, the fate that has at this time loaded the United States with sovereignty in the Philippines, it behooves every true American who acknowledges any debt to Christianity for what it has wrought in America, to meet this crisis in a spirit commensurate with its strategic importance. In the Philippines the American church stands, as it may never again stand, at the "crossroads of history." Never again can there be such an opportunity to do a mighty service to an awakening Orient.

The response thus far made by the American church to the appeal from the Philippines is splendid, but inadequate. The second decade of evangelical missions there must see every unoccupied field fully manned. Theories and vain promises have been tried and found sadly wanting. The Spaniard took enough quixotism to the Islands to meet the need for that type of idealism forever. Practical service is needed. The gospel of sanitation must go hand in hand with the gospel of salvation. Dogmatics and doctrine are not urgently needed; a new character and social transformation must be had for the Filipino's salvation. Science and industry alone can eliminate superstition and recurrent famines in a land of plenty.

Quick visible results are in demand. They can only be had through the varnish and veneer of false reports. Fiat solution of the vital problems of the Philippines is but following the Spanish precedents that failed. Every American who has really helped shoulder the task in the Islands knows that a long and difficult undertaking has only just been entered upon, and that the test of America's efficiency in the Philippines will be the patience and persistence with which she holds to the task. The Philippines must be built up from the very foundations of the social order. Generations of solid work would be accomplishing marvelous results in equipping the Filipino for absolute independence. Three and a half centuries of Spanish salvation have demonstrated that what the Filipino needs is not a superficial salvation of his soul from hell in the next world, so much as a transformed



An upper-class Visayan.
(Photograph by author.)



10-10-11

character and a regenerated social order that will make the kingdom of heaven a possibility and a reality in this world.

By marvelous intervention with the regular course of events, the Philippines have twice been entrusted to the sovereignty of Western nations, and in each case to the nation best qualified at the time for the particular service needed to the Filipino. The Filipinos are a chosen and elect people, with a great service to render in return to the peoples on all sides of them. They respond admirably to the opportunity given them in their new epoch. The best of them are not impatient with the necessary and limited restraints upon their absolute autonomy in the interest of their true progress.

The function of the Christian missionary in the Philippines is as great as man was ever called upon to perform. The missionary is best qualified of all foreigners to see the Filipino's problem from the Filipino angle. In learning the vernacular, and through close fellowship with many of the best of the Filipinos, he receives the best insight vouchsafed to any American as to the aspirations, capacities, and needs of the Filipino. He knows his moral and spiritual life as can no other.

While there may be little of social or political prestige for the missionary on account of his calling; and the more because there is a demand for sacrifice and the bearing of hardship in the doing of the missionary task, surely no vacancy will be allowed to stand unfilled in missionary ranks so long as there are young

men and young women left in America who have felt the constraining love of Christ! Volunteers should besiege each of the seven Boards conducting missions in the Philippines, placing upon the Board the responsibility of refusal, and giving them the opportunity to choose out the best from among many applicants, and maintain a strong as well as a full force in the field. Only thus can the work be done well in this great field full of opportunity and of promise. The future is to be an unsparing critic and judge, holding the Christian church in America doubly responsible for the complete Christianization of the Filipino; responsible as patriotic Americans for the evangelization of territory under the American flag; and responsible as patriotic citizens of the kingdom of God, especially equipped and qualified for this particular work. For no other nation has Christianity wrought so beneficently as for Christian America. No other nation owes a greater debt because of the accumulated progress of other peoples and other centuries to which it has fallen heir. No other has been given the opportunity at so critical a time to do so great and strategic a service to an awakening Orient. Such an opportunity is to the Christian both a challenge and a commission.

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